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THE SIXTH ANNUAL DINNER.

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Vol. X.—No. 1.

April, 1931.

EDITORIAL NOTES.

On Sunday, April 20th, 1930, the International Congress for Psychical Research was opened at Athens by Dr. Tanagra, the President of the Greek S.P.R. I abstract the Notes here following from the Report of the S.P.R., with thanks and acknowledgements.

In his opening address, he said :—

“The foundations of the New Science are recent conquests in Physics : the purely dynamic and electronic concept of Matter, and radio-activity. These two discoveries reveal that the entire universe is composed of an energetic dynamism in the form of electrons, and that this dynamism is continuously escaping, spontaneously or accidentally in the form of radiation. Telekinetic phenomena, having their origin in a form of human radio-activity, and presenting in their manifestation something that is unquestionably conscious, are the irrefutable proof of a dynamic agent outside of the human body, though in close relation with it. Also, the psychometric phenomenon, (most perplexing of any) opens new and unexpected horizons on that which concerns this same dynamism after the death of the originating organism.”

Professor Hans Driesch and Sir Oliver Lodge also delivered opening discourses.

Professor Driesch said :—

“No person is the perfect Mind (*noûs*) ; he is (perfect) neither intellectually nor morally. We are all fractions of the One ; and each one of us presents different and muddled versions of the One. That is manifested in our personal knowledge, which has not only an intellectual, but also an ethical, function ; and all personal feeling teaches us, perhaps without our consciously remarking it, regard for our opponents. This respect for those who oppose us is perhaps most needed in dealing with psychical research.”

Sir Oliver Lodge struck the same note : He said :—

“International friendliness is the hope of the world. We must learn the art of what biologists call Symbiosis—the art of living together. The world is too small for quarrels based on misunderstandings. Intercourse is so easy, we must be friendly. We can travel with a speed undreamed of by our ancestors, we can talk to the ends of the earth. We are united by Science—let us be united in our thoughts and activities. I wish we were united in our language. I recommend all young people to study modern languages so that they can talk freely, and then later on, they may work for an international language which

everyone will understand. . . . But more important, is the ultimate theory at which we aim. It is nothing less than the ancient problem which occupied the mind of Socrates and Plato and Aristotle, and has gone on down the ages. I mean the problem of the relation between Mind and Matter. That and nothing else is our real problem. We know that mind interacts with matter, but we do not know how it does so. . . . I think we are within reasonable distance of the beginnings of a solution. We have found that mind can act without matter, and as shown by telepathy. Mind can also survive the separation from matter. Those are helpful facts. . . . I try to show in my new book *Beyond Physics* that there is an agency in the physical Cosmos which is able to guide energy and direct its course without being itself energy. That is what Life does."

Mr. Carl Vett, General Secretary to the Congress, then said :—

"Without being suspected of spiritism, nearly all of us have, I think, obtained through psychical research the conviction of the survival of the soul after death. We therefore do not consider that we have lost our friends—they have but left us. I do not claim enough scientific qualities to criticise their work, but I knew them well enough to value their human qualities, and I salute Schrenck-Notzing, Morselli, Bechterew, Haraldur Niellson and Nureddin Bey Mustapha. I beg you rise from your seats in honour of their memory."

These are the utterances of men who appreciate the value of international amity which is so severely menaced by utterances depreciating the evidence of "foreigners," as though reliability were confined to the British Isles. Notwithstanding the list of all the names beginning with the founders of the Christian Religion, and the galaxy of natural science in which shine the names of so many distinguished "foreigners," all showing that common humanity which reflects honour irrespective of nationality, this temper is all too common.*

* * * * *

Mr. Besterman in his paper on the *Present Status of Psychical Research* has given (p. 117-128) an excellent statement on this subject, though he states that haunted houses and certain other supernormal phenomena are "exceedingly doubtful" (Footnote, p. 118), and admits that "no discernible progress has been made with the various physical phenomena commonly called Spiritualistic." He says :—

"As Professor Sidgwick says somewhere, the honesty of scientific workers is so completely assumed by their colleagues that the assumption passes unnoticed. And we are entitled, where it is inevitable, to make the same assumption in psychical research.

"I propose, therefore, to ascertain, of which, if any, of the alleged phenomena studied by psychical research, it is possible to produce conclusive instances, and of which at least one such instance has actually been obtained. Accepting the customary division of the field into the mental and physical phenomena, I begin with the

* Only a Mr. Clodd can speak of "unintelligent foreigners" and demonstrate his own level of intelligence by misquoting all the evidence on which he founds his condemnation. (cf. Andrew Lang, *The Making of Religion*, p. 119.)

latter, that we may rise from low to higher things. I need not spend much time in demonstrating the possibility of obtaining conclusive evidence of supernormal physical phenomena. That possibility is inherent in their very physical nature. For we cannot conceive of a physical (I mean parapsychical) phenomenon that is humanly perceptible yet not measurable and controllable. *All that is required is that the human factor in a sitting for physical phenomena, should be mechanically controlled or continuously observed.* (My italics.) By 'mechanically controlled,' I do not necessarily mean ropes and padlocks; I am even willing to dispense with hand and foot control; all that is necessary is that those present should be controlled to the extent that all their movements are graphically recorded. If under such circumstances, objects are moved, scales depressed, impressions made on wax, &c., without any corresponding movement being shown on the recording instrument (no access, of course, being possible from outside) I should consider these phenomena conclusive instances. It is of course possible to devise still simpler tests, such as the depression of a smoked scale or of an enclosed manometer. But these leave loopholes for objections based on the supposed limitations of the unknown force, no such objection being possible in the previous method I have suggested. And even this would be unnecessary if sittings could be held in good light, or if a system could be devised for continuous observation in the dark."

"It is clear, therefore, that it is, in theory, quite easy to obtain conclusive instances of supernormal physical phenomena. It is, unfortunately, equally clear that no such instance is on record."

It is such a pleasure to obtain from Mr. Besterman a statement with which we can cordially agree in all except the last paragraph, that we reprint it with the utmost satisfaction. We now know what Mr. Besterman wants, if not what he believes. But we cannot but exclaim with Mark Twain, "Do I sleep? Do I dream? or is visions about?" Does Mr. Besterman not know that among the "pre-S.P.R. phenomena" which he would dismiss, there are at least six experiments, recorded by Professor Crookes, the discoverer of thallium and the inventor of the radiometer, of tests by smoked scale which prove, to Mr. Besterman's own specification, the existence of definite physical force? They are given on p. 33-42 of Professor Crookes' *Researches in the Phenomena of Spiritualism*, published in 1874.

If "we are entitled to make the assumption of honesty" in psychic researchers, what is to be said against the experiments of Dr. Crandon, Dr. Hamilton, of Winnipeg, of Dr. Geley, Professor Richet, and Dr. von Schrenck-Notzing? Surely in view of the difficulty of applying a mechanical recording instrument to all movements of a medium, flashlight photography is an adequate and scientific method of control, especially where a battery of cameras is employed, and the observers are all men of obviously good standing to whom the supposition of lending themselves to fraud is fantastic. Ochorowicz' experiment in full light, of an ectoplasmic thread uniting a drop of chloride of iron

with a drop of potassium ferro-cyanide and producing the well-known precipitate of prussian blue, is another case in point,* as are the numberless cases of experiments in full light reported by Professor Richet in his Treatise on Metapsychics. Is Mr. Besterman a dual personality, (1) as a private author, and (2) as Editor S.P.R. ? But no, even in this paper in the formal Report on behalf of the International Congress Committee, he "speaks for himself alone, and not in any sense for the S.P.R." (p. 117). We give it up, and can only congratulate him on this precise statement of what he desires. We do not see how the same hand can have written this, and also *Some Modern Mediums*, but, fully convinced of his sincerity, we leave it at that.

The cases of sittings in full light are so numerous that they are impossible to quote. "Continuous observation in the dark" is being provided for at the Paris Institute, but the cost—over £2,000—is such as to preclude the hope that similar apparatus should be furnished in England, where interest is concentrated on yachting and ascent of impossible mountains, rather than on a sane and rational religion which would solve the problems of the world. If spiritualists were really alive, like M. Jean Meyer, to the supreme importance of spiritualism, we might even raise enough money to place England in the front rank of a study which must ultimately revolutionise Christianity by rationalising its primary phenomena.

Sir Oliver Lodge, in another paper on *The Non-recognition of Psychical Research*, closes his observations in these words :—

"In default of an acceptable theory which would put the subject on a different footing, I see no other remedy than patience and perseverance, coupled with scrupulous care ; not forcing the pace, but biding the time, and leaving it to the facts themselves to attract competent attention, and gradually overpower hostility by sheer weight of evidence. I doubt not that in due time the facts and their revolutionary meaning will become part of accepted knowledge. But first they must run the gauntlet of what is, after all, pardonable and even complimentary scepticism ; for this scepticism is due to the novelty of the facts. No, not exactly to their novelty, for in a sense they are ancient enough—but to their vast significance, and to the upheaval of ideas which must follow a general acceptance of their truth."

* * * * *

A summary of all the papers would be impossible to give here. They reflect all the varieties of opinion on the subject. They are printed in the original French, German, and English in the Transactions of the S.P.R., dated 1930, and dedicated to Professor Schrenck-Notzing. I have selected the paper on "The Trance Phenomena of Mrs. Ingeborg," by Dr. Th. Wereide of the University of Oslo, for reproduction here, mainly because it is one of the few papers which deal with facts without any admixture of theory.

* This report is by Dr. Ochorowicz and six other men of science. It appeared in the *Annals of Psychical Science*, Vol. ix, p. 484, and is summarised in Campbell Holm's book, § 334, p. 328.

THE TRANCE PHENOMENA OF MRS. INGEBORG.

By DR. TH. WEREIDE.

Professor at the University of Oslo.

In order to avoid misunderstanding I will first remark that in reading this paper it will be necessary to make use of spiritistic terms. My purpose here is not to put forth any theory, but only to describe a series of psychic phenomena. These phenomena, however, are of such an extraordinary kind that it will be difficult to describe them without making use of spiritistic language.

In Fredrikstad, a town near Oslo, there is a judge called Dahl, who is very highly respected. He has three sons, of whom only the youngest survives, and a married daughter—Mrs. Ingeborg.

In 1919 the eldest son, Ludvig, died, and five years later Ragnar also.

Soon after the death of the eldest son, the daughter became an extraordinary medium for trance and clairvoyance, and through her a series of proofs were given in order to convince the family that the communicator was Ludvig, the brother of the medium.

The séances—if they may be called so—consist simply in the family and others assembling in the sitting-room in full daylight or electric light, without any special formality. After a while Mrs. Ingeborg generally goes over into one of the following two states :—

FIRST STATE : SLEEPING TRANCE.

This state is realised after a few minutes. Her ordinary senses are now out of function. She neither sees nor hears. Her control Ludvig says that in this state she is out of her body and this statement is in agreement with the faint remembrance of the medium. In this sleeping trance the communication is realised by means of a psychograph, that moves with great rapidity. The medium is the only person who touches the psychograph, and she does not use her eyes to see the letters.

Thus the supranormal character of the communication will be evident. There may also be used a code system unknown to the medium and the sitters.

SECOND STATE : AWAKENED TRANCE.

From the sleeping trance, that always occurs at the beginning of the séance, the medium generally awakens. Her eyes are full open and her face has an expression of joy and surprise at what she sees. Sometimes she remembers herself getting back into the body, and describes this as an unpleasant process. She is unable to see the other sitters but she sees her two brothers, who occasionally introduce other guests, with whom she entertains a lively conversation.

This state is a peculiar one. She herself says that there is a "string" between her and her control. Ludvig on the other hand states the same, and says that the medium is dissociated into two persons, the one part being in the physical body while the other part is over on his side, and is controlled by him. The existence of this dissociation is

also supported by another clairvoyant, who attended some séances without knowing anything about the dissociation. On looking at the medium this clairvoyant could see the medium in two places, the other person standing in the place where the medium sees the control.

This dissociation is probably the explanation of the peculiar mental state of the medium in this awakened trance. While the medium in the normal state is an intelligent person, she has in the awakened trance only the intellect of a girl of twelve years. This makes her conversation with the control a little difficult, because she does not understand the situation. The control tries to make her repeat what he says in order that the sitters may know it, but the medium repeatedly falls out of the rôle, being apparently unable to understand the use of repeating his words. She finds her own rôle stupid and meaningless and now and then, like a naughty little girl, she refuses to obey the control. It is all so stupid she says.

For the sitters, however, the situation is always very clear under the supposition that Ludvig is present. It happens sometimes that the medium sees both the sitters and her brothers at the same time. It can also happen that she goes over into a deep, deadlike sleep, but as a rule the two states which I have described take place by turns, the awakened trance occupying most of the time, while the psychograph is only used at the opening and the ending of the séance.

THE PHENOMENA.

Like the phenomena of Mrs. Piper and of Mrs. Leonard, the phenomena of Mrs. Ingeborg have a very spiritistic character, but the manner of communication is not the same—the awakened trance, which is the most perfect method, being something peculiar, as described above. The séances are only undertaken after permission of the control and have a strictly private character.

Among the intellectual phenomena may be mentioned several cases of cross-correspondence. In 1926 the judge Dahl being in London, Ludvig showed himself to his father and afterwards communicated this to the medium in Norway. On leaving Norway the judge had expressly said that he would not attend séances in London. In October, 1927, the same form of cross-correspondence happened when the judge attended a séance in Denmark.

The book-tests consist in reading the content of closed books, the content of the book being unknown to the medium. In the next experiment it was arranged that the book should be pointed out by the sitters. The success was complete. Ludvig (through the medium) read several lines of Wordsworth's *Poetical Works*, page 316, the book being pointed out by a guest not belonging to the family. Afterwards a sitter who was rather sceptical, mentioned another book and the experiment was repeated with the same success.

It has also happened that unknown people from foreign countries have sent sealed letters to the judge in Norway. The letters are placed on the table during a séance and the letter is answered by a

long series of numbers. These numbers together with the unopened letter are sent back to the person in question. On substituting letters of the alphabet for the numbers there comes out an intelligent answer to the sealed letter.

The demonstration concluded with an apport, a piece of paper flying into the open hand of the medium. On looking at the paper there were found written some notes in Ludvig's handwriting. Ludvig had as a student at the university studied English literature and the paper contained some literary notes which (according to Ludvig) had been in one of the books where the reading was going on.

Very remarkable are a series of letters in the handwriting of deceased persons written through the medium. In one of the first cases (on the 19th of Dec., 1926) she wrote simultaneously two letters, one with the left and one with the right hand, the medium not looking at the paper but conversing in a lively manner with the control. The two letters had different addresses and different handwritings. Later on a series of such letters has been produced. Of these handwritings I shall only reproduce one. It had been arranged that the medium on a fixed day (4th of Aug., 1928) should place herself at a writing-table with a piece of paper before her and a pencil in her left hand. At the same time she should place a book before her and read out loud for the sitters as long as the experiment lasted. The instructions were followed. As soon as the medium began the reading her left hand began to write. After reading continually for about ten minutes the pencil dropped out of her hand and on looking at the paper the sitters found the following letter, written, as it seemed, for an English lady who had died four years earlier. It was addressed to her niece Helene L., who was expected as a guest one week later. The medium had never seen the handwriting of the English lady.

In the long series of phenomena there has occurred one case of materialisation in full electric light. During Christmas, 1929, five members of the family and the medium were assembled in the judge's home. They had been told that they should get a piece of "silver paper" for an experiment. After the medium had got into awakened trance she and the judge were ordered to take the paper and hold it stretched out horizontally between them, one hand holding each of the four corners. They did as ordered and after some time the judge had a feeling like an electric current running down from the shoulders through his hands. At the same moment there appeared in the middle of the paper a lock of thick brown hair. The witnesses standing round were advised not to touch it at first, but to wait a few moments because else it would disappear.

I shall now give a report of a very remarkable phenomenon—a real ghost story that has lately taken place in my own home.

In 1925 my wife and I moved into a flat in the top storey of a very old wooden house in Oslo. We didn't know anything special about the house. On 23rd February, 1926, in the middle of the night my wife awoke by hearing three loud knocks on the entrance door. As

the family below had guests that evening, she thought that one of them had mistaken the flat and she fell asleep again. Soon afterwards she was again awakened by the same knocking at the door of the sitting-room. She got up and went into the room, but saw nobody. From there she went out into the entrance-hall and here she saw a tall man in evening-dress with a rather sad expression. He said there was something she must help him with. Then he asked her to remember the date: "It was the 23rd of February yesterday," he said, after which to her great surprise he completely disappeared. The electric light was full on and the doors were closed. After this first appearance the man was seen three times, and he always went in the direction of a small room in the corner of the flat, where he disappeared.

Next year, on the date mentioned, I was awakened in the middle of the night by some noise in the room and looking up I found my wife sitting upright in bed in a trance holding a loud conversation with an invisible person. It soon became obvious that the invisible person was the ghost from a year ago. I could not hear what the invisible person said, but in most cases I could conclude what he was saying from what my wife answered, and the rest of the conversation I obtained by cross-questioning my wife while she was still in a trance. The conversation lasted at least half an hour. After it was over my wife fell back in bed and slept till the morning, without knowing anything of what had happened. I wrote down the contents of the conversation immediately afterwards. From the communication I will only mention that the ghost claimed to be a person who had lived in the house. He was dead, he said, but not really dead. "I cannot get into contact with other people who are dead," he said "and you are the only living person who has seen me although I have been here."

As I told my wife about it the next day she inclined to think it might be a dream or a hallucination. We resolved, however, to make an experiment with Mrs. Ingeborg, to see if she also saw the ghost. Without telling her about our experience we invited her to spend an evening with us in the autumn of 1928. Mrs. Ingeborg went into awakened trance and the control Ludvig immediately presented the same gentleman who my wife had seen. Mrs. Ingeborg was impressed by his elegance and noble manners. "Have we two been to a ball together?" she asked. "Can I help you in any way?" she asked. It was then arranged by the control that on a certain day the medium should sit down in her home with paper and pencil. She did so, but nobody knows what happened. On awakening there was nothing written except a name.

On 29th May, 1929, we resolved to make another attempt to solve the mystery. Mrs Ingeborg, who even now had no idea of the ghost, was once more invited to give a séance in our home and this time there came a solution of the mystery. As soon as the medium had awakened in trance, the mysterious gentleman was at once presented to her. After some conversation he said that there was something in the house which must be destroyed, and that she must help him to do it.

She was then invited to take his hand and follow him, but this she energetically resisted. As the control promised to follow her she at last consented, she got up and apparently grasped the hand of an invisible person. My wife and I were invited to follow her, which we did.

From the entrance-hall the doors stood open into the small room into which the ghost used to disappear and the light was turned on, but this way she would not go. This detail is rather interesting, because one of the doors was made after I came into the house. Formerly there was no door. Mrs. Ingeborg went into the bedroom and placed herself before the door to the small room where the ghost used to disappear. The door was opened and she went in, and now we stood all three close together in the middle of the room. "Is it a hindrance that the light comes from two sides?" she said. The light was indeed shining into the room from two sides, namely from the lamp in the adjacent room and from the street through the window. After this remark I closed the door to the other room, so that light came in only from the window. The medium was now standing between us in the middle of the room. After some moments she stretched out her hand with palm upwards and said: "Was it here?" A slight tap was then heard and at the same moment there appeared in her hand two old letters, tied together with a red ribbon. After this she went back into the bedroom and placed herself in front of the stove, insisting that the letters should be burnt. We hesitated a minute, we looked carefully at the paper and the writing. The paper was yellow with age and the ink had become so pale that it looked almost like pencil. As the medium insisted that the letters should be burnt and as we could not communicate with her while she was in a trance, there was nothing else for us to do. My wife lit the fire and Mrs. Ingeborg put the letters in the stove, watching carefully until they were burnt up.

"Now I have reached what I have tried to do all this time," the man said through the medium. "I understand very well that you were eager to have the letters, but then all my work would have been done in vain. The letters concerned a lady who has lived in the house, and her honour was threatened as long as the letters were there. It was my fault." After giving his compliments to the medium and us for the help, the man disappeared and nobody has seen him since.

In connection with this phenomenon I will only make one remark. Formerly I used to say that I accept all the psychic phenomena except the apports, and my wife has always spoken of ghosts as dead forms without intelligence.

After this happening we cannot say that we are of the same opinion.

THE OLD AND THE NEW PHYSICS.

AN ELEMENTARY COMPARISON.

By S. DE BRATH.

A very intelligent student came to me from a lecture on Radium with a variety of questions on Sound, Light, and Electricity. These three were all mixed up in her mind. She is a lady of about 35 years of age, with a distinctly clear mental grasp, and has the somewhat rare faculty of knowing what she understands and what she does not.

I explained her difficulties, and she then remarked "There must be hundreds of students who would be grateful for such an exposition. Could you not give it them?"

It may perhaps be useful to repeat the substance of what I told her, in PSYCHIC SCIENCE, the rather, as I have often insisted, that no one can have clear ideas on what Metapsychics has to teach, who has not definite knowledge of the elementary principles of Physics. I constantly hear people say that "Matter has been dissolved into Electricity," as if that explained the phenomena of Apports, or rendered a man impervious to a blow from a stick.

What they fail to understand is that though all the mechanics of ordinary matter remain perfectly true and valid, the New Physics begins with the splitting of the atom. It begins, therefore, where ordinary Physics ends. Both are true, but the later development does not invalidate the earlier. The Higher Physics starts from the impermanence of the atom. Ordinary Physics starts from its permanence.

Nor does this seemingly contradictory statement imply that the conclusions drawn from the second premiss are wrong. It only means that they are not absolute. It means that so long as matter exists, so long as we are embodied in a material universe, its laws are true, but are not the *whole* truth. Matter is being reduced to radiation in actual fact, but so slowly in comparison with our earth-lives, that the permanence of Matter may be taken as certain within that duration.

MATTER HAS WEIGHT.

In ordinary Physics matter is defined as that which has "mass." On the surface of the earth, mass and weight are practically the same thing. When we buy a pound of butter we want a certain mass or quantity thereof, and it is convenient to measure it by the gravitational attraction of the earth. Matter is a perfectly definite experience which no argument or terms can alter.

Science is naïve; she takes things as they come, and rests content with such practical definition as will serve to differentiate matter from all other forms of non-matter. This may be done, strictly provisionally, by defining matter as all that possesses weight. Thus wood, water, iron, oil and air, for instance, are forms of matter, for they evidently have weight and occupy space. But light, heat, electricity, and magnetism

cannot be said to occupy cubic feet or to weigh so many pounds. They are, therefore, forms of non-matter. In like manner Justice, Mercy and Truth, Love and Hate, while they are existing entities as much as matter and infinitely more important to living beings than any form of matter, are still more obviously immeasurable and, therefore, outside of Physics. Now, governing Matter in all its varied forms, there is one great fundamental law which up to the present time has been ironclad in its character. This law, known as "the conservation of mass" states that no particle of matter can be destroyed. These are the current conceptions, but to say that throughout all time matter is not being created or destroyed would be run the risk of profound error. If creation or the transformation of matter is actually going on we are mere spectators and stand in no causal relation. This may well be and probably is.

THE MOLECULE AND THE ATOM.

All inorganic matter consists of molecules—small masses—formed by the union of two or more atoms. The Hydrogen molecule is usually taken as the unit, and denoted by the symbol H_2 , signifying two atoms of hydrogen, each of which weighs one unit. The whole list of elements is given in the table appended, omitting 57 rare elements out of the total of 96, for the sake of simplicity. Metals are shown in *Italic*, non-metals in Roman. The rare metals would fill the blank spaces in the table. Of different groups of these elements, all tangible matter is composed.

Attached to each are the "atomic weights" which are the direct result of the *fact* that atoms of the different elements combine in fixed proportions by weight. For instance, 2 grams, ounces, pounds, &c., of Mercury combine with 127 grams, ounces, or pounds, of Iodine to form a green compound of mercury iodide (HgI). This is an absolutely invariable rule for all compounds.

The atomic weight is not identical with the specific weight of the substance, for the atoms are not all of the same size.

The atom is too small to be visible under the very highest power of the microscope. Its mass is calculated to be

$$= \frac{0.000,000,000,34}{10,000,000} \text{ grams,}$$

in *The New Knowledge*, by R. K. Duncan, Professor of Chemistry, Washington. A chemical *compound* is, of course, quite different from a *mixture*; the latter has the properties of its components, the former has quite new physical and chemical properties. Air is a *mixture* of oxygen and nitrogen, plus a few other gases in minute proportions; water is a chemical *compound* of oxygen and hydrogen gas.

All these forms of matter have weight, and of these molecules and atoms all forms of matter are composed. In virtue of their mass all the mechanical laws of matter apply to them. They constitute a distinct category in Nature, being logically based on the Atom.

CLASSIFICATION OF COMMON ELEMENTS BY CHEMICAL PROPERTIES.

	Group 0	Group I	Group II	Group III	Group VI	Group V	Group VI	Group VII	Group VIII
1	Helium He=4	HYDROGEN H=1.008							
2		Lithium Li=7.03		Boron B=10.95	CARBON C=12.01	NITROGEN N=14.04	OXYGEN O=16	FLUORINE F=19.06	
3	Neon Ne=20	Sodium Na=23.05	Magnesium Mg=24.28	Aluminium Al=27.11	SILICON Si=28.40	PHOSPHORUS P=31.02	SULPHUR S=32.07	CHLORINE Cl=35.45	
4	Argon Ar=39.9	Potassium K=39.11	Calcium Ca=40.07				Chromium Cr=52.14	Manganese Mn=54.99	Iron Cobalt Nickel Fe=56.02 Co=58.93 Ni=58.69
5		Copper Cu=63.60	Zinc Zn=65.41			ARSENIC As=75.01	SELENIUM Se=79.02	BROMINE Br=79.95	
6	Krypton Kr=83		Strontium Sr=87.61						
7		Silver Ag=107.92	Cadmium Cd=111.95		Tin Sn=119.05	Antimony Sb=120.43		IODINE I=127.85	
8	Xenon Xe=130.7								
9			Barium Ba=137.43						
10									
11		Gold Au=197.23	Mercury Hg=200		Lead Pb=206.92	Bismuth Bi=208.11			Platinum Pt=194.85
12			Radium Ra=224				Uranium U=239.59		

ENERGY.

With this concept we enter on an entirely new category in Nature. "Just as there is no such thing as emptiness, so there is no such thing as rest. The very particles that constitute the materials of our so-solid-seeming earth, that seem so fixed and at rest relatively to one another, are in a state of perpetual unremitting quiver, which we call "temperature." They go faster or slower according to some cause. This cause—the power to change the state of motion of a body, is Energy. This is known under some nine or ten different forms :—

- | | |
|--------------------------|---------------------------------|
| 1. Kinetic Energy | 6. Chemical Energy. |
| 2. Gravitation Energy. | 7. Electrical Energy. |
| 3. Heat. | 8. Magnetic Energy. |
| 4. Energy of Elasticity. | 9. Radiant Energy. |
| 5. Cohesion Energy | 10. Muscular or Nervous Energy. |

This list is of "forms" of energy, and not of "different energies," for the reason that they are one and all interchangeable, and readily convertible one into another in fixed mathematical quantities.

It is not only transformable, but is also transferable. We may load the (kinetic) energy from a waterfall into a dynamo, and thence from one form to another. But however much it may be transformed or transferred, when any one quantity of one form disappears, a precisely equivalent quantity simultaneously appears in some other form or forms.

It is presumed to be a vibratory motion of the Ether—a hypothetical substance pervading all space and all matter—made necessary by the fact that a vibration depends on there being something to vibrate. Motion in it is transmitted with almost instantaneous speed. The measured speed of Light (for instance) is 186,000 miles *per second* of time. Energy is at the foundation of all our Engineering practice ; and the above statements are proved true by the fact that all our machines whose construction is based on them, actually *work*, and do all that is expected of them. Our ships traverse the seas under guidance from the magnetic laws and on astronomical observations which are invariably true, our engines work, and at every point in our daily lives we depend on these same laws for our very existence. They can never be out of date while the sun shines and water runs. No theories, no discoveries, can affect them in the least. They are the foundation of our reasoned existence.

We have, therefore, reduced the physical universe to Matter and Energy, and these two constitute normal engineering science. They are directed by the engineer, *i.e.*, by Mind.

THE ANALYSIS OF THE ATOM.

So far we have been considering the physical universe from the standpoint of the atom as the physical basis of its structure. We shall now take a step behind this hypothesis ; and we must recognise (for it is extremely important) that nothing we may discover can affect the facts laid down. The first step was the discovery of "ions."

If a flame is placed between two plates charged with positive and negative electricity, the flame will take the form indicated by Fig. 1. This shows that particles of the burning gas are positively and negatively electrified.

Fig. 2 shows the apparatus for studying the ions from a hot wire. At normal air-pressure and a low heat, the plate A is positively electrified. When the air is pumped out and the heat raised to a white temperature, the plate is negatively electrified. Therefore the gaseous ions comprise particles of two kinds, one kind positive, the other negative. It was then discovered that metals, without the application of heat, but under the influence of ultra-violet light, will give off these same "corpuscles."

These "ions" are evidently sub-atomic. They are electrically distinct from one another.

Negative ions are generated from burning gases, glowing metals and carbon, electrical discharges in gases at low pressures, X-rays, and metals on impact of ultra-violet light.

They are negatively electrified particles.

They have a velocity from 10,000 to 90,000 miles per second.

They have the same electrical charge as a hydrogen atom.

They have a mass equal to about $1/1700$ th of a hydrogen atom.

They discharge bodies positively electrified.

They are deflected circle-wise in a strong magnetic field.

They cause heat, phosphorescence, and motion in other bodies.

They give rise to X-rays in bodies that they strike.

They are absorbed by all bodies in proportion to the density of those bodies.

They act as nuclei about which atoms and molecules collect.

Positive ions carry positive electricity.

Their velocity is less than that of negative ions.

Their electrical charge is of the same order as that of an ordinary atom.

Their mass is about seventeen hundred times as great as that of the negative ion, and about the same as that of the hydrogen atom.

They can be deflected to a slight extent in a very powerful magnetic field.

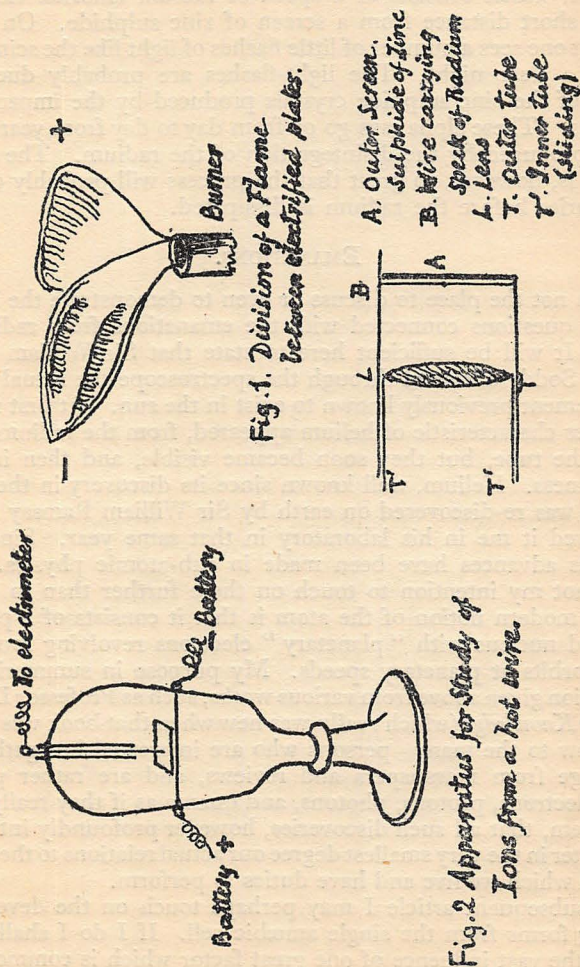
"If we wish to know something of the birth of matter, the decay of matter, of the nature of the sun and the sun's rays, of the cause of clouds and rain, and the reasonable solution of many another mystery," it is from the negative ion that we shall learn it; though the positive ion will also play its part.

In all the above we must remember that we are now dealing with sub-atomic qualities.

RADIUM.

Radium has never been isolated. It is studied as chloride or bromide, but it has a spectrum of its own. It is therefore an element

of the same type as any of the other chemical elements. It is extracted from the mineral pitchblende in which it exists, a few grains to the ton. It is separated from barium by very careful fractional crystallisation. Its discovery led to most important results. It emits rays of ions in its natural state without application of heat.



These rays are of three kinds :—

Alpha rays that have little penetrative power, and are only slightly bent in the strongest magnetic field obtainable.

Beta rays, very penetrating in character, easily bent in a magnetic field in the opposite direction to alpha rays.

Gamma rays, undeviable by the strongest magnetic fields and with extraordinary penetrative power. They can produce an effect on a photographic plate through ten inches of metallic iron.

Among the substances affected by radium, zinc sulphide is affected by the alpha rays alone. Fig. 3 shows Sir William Crookes' spinthariscopes, which consists of a speck of radium chloride carried on a wire a short distance from a screen of zinc sulphide. On looking through it one sees a number of little flashes of light like the scintillating stars on a clear night. The light-flashes are probably due to the cleavage of the zinc sulphide crystals produced by the impact of the alpha rays. These alpha rays go on from day to day from year to year, and are produced by the disintegration of the radium. The number of atoms is, however, so great that the process will probably continue for centuries before the radium is dissipated.

EMANATIONS.

This is not the place to discuss or even to demonstrate the intricate chemical questions connected with the emanations from radio-active matter. It will be sufficient here to state that Sir William Ramsay and Mr. Soddy observed through the spectroscope the actual birth of a new element previously known to exist in the sun. At first no spectrum lines characteristic of helium appeared, from the radium emanation in the tube, but they soon became visible, and then increased in brightness. Helium, well known since its discovery in the sun by Lockyer, was re-discovered on earth by Sir William Ramsay in 1895. He showed it me in his laboratory in that same year. Since then, enormous advances have been made in sub-atomic physics.

It is not my intention to touch on these further than to mention that the modern notion of the atom is that it consists of a positively electrified nucleus with "planetary" electrons revolving round it in various orbits at planetary speeds. My purpose in summarising the information given above from various works, such as Professor Duncan's *The New Knowledge* (which really was new when that book was written) is to show to the many persons who are interested but gather their knowledge from newspapers and reviews, and are rather prone to talk of electrons, protons, photons, and quanta as if they really understood them, that all such discoveries, however profoundly interesting, do not alter in the very smallest degree our actual relations to the material world in which we live and have duties to perform.

In a subsequent article I may perhaps touch on the development of living forms from the single amoebic cell. If I do I shall have to express the vast influence of one great factor which is common to the material atomic world and to that which is intrinsic to it and preceded it. I mean the action of Mind and Life; not only the human mind, but the Cosmic Mind which is the origin of all law, organic and inorganic.

To those who are interested in these advances of science, I would suggest that if they want reliable information on these intricate questions,

they will find it in Sir Oliver Lodge's *Beyond Physics* and *Phantom Walls*, and in Sir A. S. Eddington's *Stars and Atoms*, and in Sir James Jeans' *Universe Around Us*. But they must remember that "the method of working in nothing but mathematical abstractions, *with no physical image or concrete ideas to catch hold of*, may turn out in the long run impracticable" (Sir O. Lodge *Beyond Physics*, p. 91). How difficult it is to breathe in that rare abstract atmosphere will be apparent from another quotation from p. 103 of the same work :—

"At present in dealing with the quantum, we are in the midst of Physics and yet seem to be opening up an avenue into a region beyond physics, at any rate, beyond the material aspect of physics. Similarly the discoverer of the electron, himself, has not hesitated to affix to a lecture which he gave at Girtton last year (1929) the challenging title of 'Beyond the Electron.' Indeed, the nature of the electron which at one time seemed so simple, though it was never pretended to be 'known,' is now one of the chief battlegrounds of modern physics, and its partial resolution into waves is one of the most hopeful signs of the resolution of Matter into some form of ether vibration or circulation, some form of constitutional periodicity in space."

It must be admitted that the vast abysses of Space and Time apparent in such works as Sir James Jeans' *Universe Around Us* tend to make the average man sceptical of the very idea of a Creator. Reflection may lead him to realise the Infinitude of GOD whose action is as perfect in the scales of a moth's wing as in the development of an Island Universe, and more especially, that this Infinitude is manifest in an order of Nature wherein "great" and "small" have only a figurative meaning—the order of the Beautiful, the True, and the Good, which was, and is manifest in the story of the one religious Leader who showed in His own Person the continuity of spiritual life.

THE VERY NEWEST PHYSICS !

In a remarkable little book—*The New Astronomy and Cosmic Physiology*—by which is said to be "merely to introduce the larger work" (p. 122), the author, Mr. G. E. Sutcliffe claims that it is based on a method entirely new to Europe. This method is said to be contained in the Pranava Veda, a Sanscrit work used in the East. From it, emerge many details of the sub-ethers which, the author says, are "the vascular and nervous system of the Cosmic Life."

As described by Eddington (*The Nature of the Physical World*), p. 211, these sub-ethers acts as a dispersive medium :—

"That is to say, the ripples do not all travel with the same velocity ; like water-ripples their speed depends on their wave-length, or period. Those of shorter period travel faster. Moreover, the speed may be modified by local conditions. This modification is the counterpart in Schrödinger's theory of a field of force in classical physics. It will readily be understood that if we are to reduce all phenomena to a propagation of waves, then the influence of a body on phenomena in its neighbourhood (commonly described as the field of force caused by

its presence) must consist in a modification of the propagation of waves in the region surrounding it.

"We have here to connect these phenomena in the sub-ether with phenomena in the plane of our gross experience. As already stated, a local stormy region is detected by us as a particle; to this we now add that the frequency (number of oscillations per second) of the waves constituting the disturbance is recognised by us as the energy of the particle."

So far Eddington, who "agrees with the teaching of Eastern schools as far as it goes." "The plane of our gross experience, as termed by him is the lowest plane of which there are seven. The matter of these seven planes interpenetrates each other. . . . The mass units of the planes are different, and the higher the plane number the less the mass unit."

It is well known that in taking a photograph of the sun, the physicist may select a particular light-frequency, say of hydrogen only. In this respect, he operates by the same method as does a pupil in an Eastern school on the constituents of consciousness. The Eastern pupil gradually acquires the power to make his consciousness "monochromatic."

The type of vision chosen was mostly magnetic. That is to say, whereas ordinary vision is the effect on consciousness of a short range of electro-magnetic waves, magnetic vision is the effect on consciousness of magnetic waves. It is stated that every planet is connected with the sun by a broad ribbon of magnetic rays. Twelve such ribbons are said to be visible by the "monochromatic" vision.

So far we have only the *ipse dixit* of the seers. But now follows the test. Mr. Sutcliffe says: "We have already discovered four such planets making the total number of planets in our solar system twelve instead of eight."

The nearest of these planets is beyond Neptune which has a period of 165 years and a distance of 30 astronomical units; its period is 350 years and its distance 50 astronomical units. Its longitude is somewhere between 228° and 230° , heliocentric longitude.

The second planet, also extra-Neptunian, has a period of about 600 years, and is distant about 70 astronomical units. The sun is in conjunction with it about September 9th. It may be found near Right Ascension 11h. 10 min., North Declination $5^\circ 24'$, which is the position for September 9th, 1928. To these two planets he gives the names Osiris and Isis. On the verification of these two planets by astronomers the whole theory rests. If it should turn out to be true, the results will be far-reaching. One of the other two planets is stated to be in the infant-stage and cannot be seen by ordinary electro-magnetic vision. The other is Leverrier's *Vulcan*, close to the sun.

In the course of mathematical calculations which it would be out of place to introduce here, the writer says: "The factor $(4\pi)^2$ is intimately connected with the controversy amongst physicists at the end of the nineteenth century, which led to the adoption of what is termed

rational units. This was due primarily to Oliver Heaviside, and had for its object the removal of 4π in electrical equations, where it too frequently entered as a factor.

"The occurrence of the $(4\pi)^2$ ratio is so frequent that the failure to recognise it has caused valuable work to be scrapped. In the *Philosophical Magazine* for 1917-18, Dr. H. S. Allen, of King's College, publishes a series of articles showing that when the infra-red frequencies of the chemical elements were multiplied by their atomic numbers the product was always a particular frequency 2.086×10^{13} multiplied by an integer. He found similar relationship between the electronic frequencies and what is known as the Rydberg frequency, but what Dr. Allen failed to notice was that his frequency-constant was the Rydberg frequency divided by the square of 4π . He had discovered the key to Nature's method of transferring energy from one plane to the next higher."

"It thus appears that the 4π factor of our Master Key is the connecting link between different orders of rays, for if we multiply Allen's frequency by $(4\pi)^2$ we obtain the Rydberg frequency which enters into nearly all formulæ for the rays of the visible spectrum. Multiplying this again by $(4\pi)^2$ we obtain the frequency of the X-rays; a third step upwards gives us the gamma rays, and a fourth step the Cosmic rays, so that the different orders of rays are the manifestation of the different orders of energy of the planes of our system, or of what Eddington terms the sub-ethers disclosed by the new Quantum mechanics."

"The physical sciences, as at present expounded, are based on the fortuitous concurrence of atoms, and give us as their final word, a Universe of Death. The New Astronomy, fortified by the Master Key and based on actual observation, and not on theory, gives us a Solar System which is a living organism, and a Universe which, at every point, is pervaded with life." (p. 137).

I do not pretend to a knowledge of astronomy or of the Higher Physics which would enable me to form any opinion on the value of the mathematical work in this Introduction, but it is quite clear that IF the observations by the new method are proved correct, we must revise our estimates of Eastern methods and must recognise the planes as existent, with all the complications of the sub-ethers.

The connection with metapsychic science is so obvious that I do not think any apology is needed for introducing it here. It is true that it refers to a sub-atomic world of Physics, and therefore also to the world of Astronomy. If it seems too wonderful for belief, that might be said of every great advance. Nothing can be more wonderful than the alleged speeds of electrons in orbits ten thousand times too small to be visible. Beside that wonder all others pale.

EVOLUTION AND REINCARNATION.

By F. H. WOOD, MUS. DOC.

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These two problems are of special interest to Psychic Research, if only by reason of the remarkable difference of opinion prevailing in all parts of the world as to their application to individuals and to the race.

Evolution, for example, may be regarded as proved in the material sense. Darwin and other pioneers met with the usual opposition from ecclesiastical and scientific sources, but their discoveries were ultimately recognised as self-evident truths, even by the Church and Science.

To-day, we are up against a similar hostility from the same two camps, but nothing is more certain than that ultimate victory must rest with those who to-day champion survival and the possibility of communication with those who have passed on.

For us, the main interest of Evolution lies less in the modification of material forms than in the evolution of spirit-entities who inhabit them.

It is a question essentially bound up with the much-debated subject of Reincarnation. Further, it is more than probable that when we have solved the one we shall have done much to solve the other. Psychic science has proved that the human spirit survives death. Logically, if there is continuity at one end of life, there must be continuity at the other. If we survive death, we probably existed before birth.

At present, the evidence for this pre-existence is almost solely confined to the statements of high spirits like Abduhl Latif, for instance, who has discussed the point in one of Mr. R. H. Saunders' books.*

For the moment we may put aside the usual evidence offered by Reincarnationists, concerning alleged half-awakened memories of previous Earth-lives. I shall return to this point later. We need not ignore their evidence entirely, for many intelligent men and women have offered it. In this field of inquiry, all witnesses have a right to be heard. My own testimony is derived from spirit-guides who have developed an exceptionally clear channel for their teaching in the person of "Rosemary," a highly-gifted medium in the North of England for trance-speech and inspirational writing. Readers of *The Two Worlds* and *Light* already know a few aspects of this mediumship. The Rosemary Records, now extending to twelve volumes of carefully edited script and trance-communications, have produced sufficient evidence, I think, to satisfy reasonable research, as to questions of the identity and the distinct personality of the communicators, in relation to the medium. I may offer some of this evidence later on to readers of this journal, but for the moment it may be sufficient to refer to my articles in the two weekly newspapers named, or to an attested incident (Exhibit 122) preserved in the Psychic Museum at Westminster.

* Health, its recovery and maintenance. Page 27 (Rider & Co.),

On the subject of spiritual Evolution, the records contain many interesting sidelights which show how this is viewed by those no longer in the physical body. One of the earliest references is in Vol. VI, where my spirit-brother, J. D. W., wrote :—

“There is a continuing life-force in all created things, whatever they are. When plants and animals die, their spirits seem to pass over as shadows almost, of what they were on Earth. Their spiritual value, consisting of a sort of personality, has existence on our plane long after the plant or creature itself is dead. But this life-force seems gradually to dissipate into the general life-force after a time.

“Now with animals of a higher order, who possess what you call a soul, their spirits also pass on into our sphere, and sometimes continue to live for quite a long time on our side before they, too, disappear into the universal force of life ; there to be re-created in a new form, and to gain still further experiences on Earth or on other planes.”

These quotations from the Rosemary Records are not given with any claim to authority. On the other hand, they may lend support to what may have come through other mediumistic sources. Nor are they of equal literary value and interest. Rosemary's first guide, “Muriel,” in giving a series of word-pictures of other planes, wrote :—

“Now and then I pass over a great cloudy place where beings yet unborn assemble. These have bodies like ours, but they have no souls yet. They prepare themselves for their first journey to Earth.”

As the evolving spirit approaches the human stage, some knowledge of its Earth-destiny would seem to be imparted to it. Abduhl Latif refers to this in Mr. Saunders' book. My brother, J. D. W., corroborates :—

“There is, inside every spirit on Earth, that spark which knows why it came here. It is born in a child, and sleeps there from birth. That's the part which is always trying to speak through the layers of material existence. It is essential you should be surrounded by good and beautiful things. Dirt and ugliness stifle the life and development of the spirit.”

Of the long struggle of the spirit with matter, the Rosemary guides have much to say. “Lady Nona,” the chief guide, makes many references to it :—

“To set your spirit free, is the main lesson for which you are placed in the Earth sphere. Christ told people to cleanse themselves ; to throw off their material obsessions of luxury and vice, and to live freely in the spirit. So many Earth-people are slaves to their own bodies.”

Sometimes the records reveal an illuminating thought on this question of a weakness in the character. J. D. W., my brother, observed :—

“I honestly believe that any strong bias is given to a man in order that he may overcome it. It is in the nature of a test. If he passes out of your world overcome by it, he enters upon a period of

even stricter schooling here ; and sometimes, after an exceptionally degraded life, it is a hell."

"Tiberius," the highest of the Rosemary guides, is even more explicit :—

"Only the knowledge that one carries all one's accumulated responsibilities into the next world, will make men feel the necessity for a better life. A vague sense of heaven and hell is of no use whatever."

This struggle of the spirit in contact with matter, supplies the key to Reincarnation, as we shall see later. Meanwhile, it is well to note that the possibilities of spiritual evolution are endless. "Lady Nona" tells us :—

"Christ knew what it meant, when he said 'In my Father's house are many mansions.' It means that there are new worlds to which one may rise. By the expansion of one's soul, and by the purifying of one's spirit, one may at last shed the outer spiritual shell, and dwell in still finer states unbelievably beautiful and free. I am striving, by service and in other ways, to fit myself, Doctor, for this new death into life, and to pass out of this existence into one even more spiritual. You must not think the next stage a land of final heaven. I do not know where that may be, but I do know there are spheres and spheres of existence, each higher than the last, through which we pass by a series of deaths into newer lives."

One might sum up this part of our subject by suggesting that the God-spark in each of us is eternal. At some remote period it may have left the Primal Source of Life to accumulate experience in contact with matter and other created things. Such experience may be carried back, ultimately, to the Primal Source, which may thus be constantly enriching Itself by the individual experience of Its creatures. Whether the long cycle of spirit-evolution is ended only to begin again, we cannot know. But in the extended cycle itself there is a possibility of Reincarnation to which the Rosemary guides have more than once drawn attention. Only the higher guides such as "Lady Nona" speak of it. The newly-passed do not appear to know any more about Reincarnation than we do. They say so frankly.

"In my circle of friends," wrote my brother, J. D. W., "I have never met anyone who remembers a conscious pre-existence on Earth. If we have had it, the memory does not seem to retain the experience—at any rate, in a conscious form—when we leave the Earth. You see, old fellow, most of us feel as you do. We would not come back to Earth for anything—not to live *that* life again ! That is probably why there is such a lack of curiosity on the subject, among those one meets."

"Lady Nona," with a much wider experience of the spirit-spheres, denies that Reincarnation is general, but hints at its possibility in certain cases :—

"A spirit who has passed out of your sphere bringing with him

much of the material consciousness of Earth may deem it necessary, after an extended period in the higher spheres, to go back again to Earth to remove from his spirit the clogging materialism which he has retained, and which prevents the further growth of his spirit."

Nona also cleared up the popular belief that what seem to be half-awakened memories of a previous Earth-life constitute proof, in themselves, that reincarnation on the physical plane is a law of existence. If Nona is correct, there may be another reason for these mysterious half-memories. I quote her statement, *verbatim*, from the Rosemary records :—

"We are often quite aware of what is happening on your side long before you are : and sometimes we *feel* events which even we cannot foresee. I do not know how to explain it, unless it is that every life should run a certain appointed course whose general movements have been *ordained before birth*. Sometimes a spirit appears to know its future life before it come to Earth. I would even go so far as to suggest that it may have seen its future life mapped out in general, and knows the path it should take.

"So that the arguments of those who insist on Reincarnation for every soul are equally arguments for this *pre-natal memory* and knowledge. The latter would certainly account for the strange knowledge of people and places which some have, when they see them for the first time. Therefore, although I *do* think there is Reincarnation, I do not think it applies generally."

This statement of "Nona's," recorded in the eleventh volume of the Rosemary chronicles, makes no claim to infallibility. Her alternative explanation of a much-debated "proof" of reincarnation at least gives us food for thought. We may leave dogmatic assertion to those who, having satisfied themselves that physical reincarnation is inevitable, appear to have closed their minds to every possible alternative. If we may coin a word about something which has nothing to do with the medium herself, we might suggest that as the "Rosemarian" philosophy has already given some illumination on other topics to students of psychic research, it may also throw a new light on this involved question of Evolution and Reincarnation.

The latter may not be quite the simple process claimed for it by certain Theosophists for instance. Nor may it be fully explained by Asiatic schools of thought ranging from the teaching of the Yogi to the degraded Hindoo doctrine of the Transmigration of Souls. In one of his travels in India, my father, the Rev. Henry Wood, once met two coolies carrying a deadly cobra, which they had fastened securely to a long pole. They had found the snake in a native bazaar, and were taking it to the jungle to release it. My father promptly despatched it with a heavy stick. The natives made no objection to the Sahib killing it, but dared not do so themselves for fear of offending

the dead ancestor whom they believed might then be tenanted the snake.

When one considers the possibilities of life after death as the Rosemary guides have explained them, one may see in all these curious beliefs a germ of truth, since they sprang, originally, from some more or less mediumistic source. The difference between ancient fable and modern research is that the former, subject to the vicissitudes of oral tradition, has become debased by usage. The latter is being carefully tested and compared in many parts of the world. The new knowledge, which we may justifiably call Psychic Science, is therefore bound to influence modern Philosophy and substitute definite information for mere idle speculation, and in place of superstition will develop a rational knowledge of that part of the Universe in which we dwell.

* * * * *

These experiences are given *as experiences*, and not as scientifically verified fact. We do not as yet know enough to determine how far the messages which come through this (or any other) medium represent the thought of the communicating Intelligence. They are interesting, but make no claim to be infallible, or even correct : but they deserve consideration in the sense of Mr. Wood's final paragraph.
—EDITOR.

'AUTOMATIC WRITING.

THE COMMUNICATIONS OF LIEUT. THE HON. F. H. S. R.

In December, 1917, a friend whom I will call Miss X., and I, *pour passer le temps*, one day bought a Planchette, and without expecting any results, gave it the opportunity of writing. At the time, my Mother was ill with influenza, apparently not seriously, and when Planchette had started writing, I asked the mental question: "Will my Mother recover?" "No," was the reply. Again, mentally I asked when she would pass on. "Tuesday at 7 p.m." came the immediate answer. Knowing nothing of Spiritualism, and having at that time no belief in the future existence, I paid little heed, but when Tuesday evening came, I stayed in my Mother's room till the clock struck seven. She did not appear to be seriously ill, and was dozing comfortably. The nurse remarked that she needed some Brand's Essence, and I accordingly took out the car and went into the town to fetch it. A telephone message recalled me, and I found that my Mother had passed away at 7.15. But our clock was a quarter of an hour fast.

At the time, our communicator gave no name, but in February, 1918, a much loved dog died. I went to London and begged Miss X. to experiment once more with Planchette. We got a message at once, and on enquiring the name of our unseen friend, we were given first the initials F. R., and later the full name of an army officer who was killed in the South African War. At that time, the chief question in our minds was: When will the war end? "Within twelve months, suddenly" replied F. R. This, like all the information he subsequently gave, proved correct. He said he was caring for the dog and that it is our mutual love of animals that drew him to us. Ever since, at intervals, the length of which varied according to the possibilities of meeting Miss X., we have had messages from F. R. The writing is very rapid and we have learned much of the life on the Other Side. He has also spoken through Mrs. Leonard's control, Fedá, and has shown himself at a materialising séance. Miss X. was first disposed to attribute the messages to her own subconscious mind, and F. R. patiently endeavoured to prove by various tests that he is a separate entity. He writes perfect English, but his phraseology is different to that employed by either of us. On one occasion he described himself as a happy eremite, which is a word outside our vocabulary. The tests were always spontaneous, and during the thirteen years of our intercourse, I have never known F. R. to be mistaken. He does not profess to be an infallible prophet, but likens his power to an occasional glimpse of the future, such as might be obtained by the rolling backwards or forwards of a cinema film. On one occasion he foretold the realisation of a wish of Miss X's. "Next week I will give her the realisation of a wish." He immediately corrected himself, and wrote: "Strictly speaking, I cannot give it. Only foresee. I say *only foresee it*." The best test he ever gave concerned a matter that could be known to no living person. Miss X. was Managing Director

of a firm that made and erected heavy printing machinery. One day, F. R. made a strange looking drawing. On being asked to explain it, he wrote as follows : "Unhappily my draughtsmanship is even worse than our combined efforts at writing. It is intended to convey the ground plan, with projections, of a machine. It is a concrete foundation made to plans which will be found to be incorrect, I fear, in one dimension : the width of the second projection." In reply to a query as to the whereabouts of this machine, he replied : "*Nous verrons*. My friendship is yours always, and though it affords no emotional outlet, it is something to have a disinterested friend in whom to confide one's hopes and fears."

The above was written on May 10th, 1925. A few weeks later, I received from Miss X. a letter dated June 2nd, as follows :—

"Please pardon my delay in replying to your letter, but I have been engaged twelve hours a day at the Printing Exhibition, which closed on Saturday. Moreover, I had nothing special to report *re* F. R.'s prediction. On Saturday morning, however, an amazing development occurred. Trouble developed in the erection of one of our Combination Corrugators, which our Engineer reports as being due to an error in the Blue Print (Floor plan) supplied by the works. The trouble is in connection with the third unit (? projection), and I am going there on Friday morning to investigate further. It is the most surprising confirmation of F. R.'s prognostication, and I confess it has me beat."

Sometimes when we asked F. R. some question as to the future, he would reply that he did not know. On one occasion he wrote :—

"You have not quite appreciated the idea of relativity in this connection. What has happened and what is about to happen *is* happening. I foresee the future as you term it, but nothing dramatic. But it is now unrolling. One illustration of the idea, a very rough one, is the cine film. It is all there, but you do not see it all at once. For that you use apparatus. For the seer no machinery is necessary. The past and the future, to use conventional terms, roll and unroll by vision alone. I cannot see all the film concerning the doings of everybody everywhere. Only glimpses. I cannot glimpse the particulars you speak of."

F. R. has often told us that even under the best conditions, he finds it difficult to write just what he wants to say.

"It has been impossible to make communications that were entirely uncoloured by the mental attributes of the medium. It is similarly difficult now. If you devote attention to the record you have been good enough to keep, you will find in almost every instance definite traces of your own widely varying characteristics. Study those recorded writings ; you will find what I have stated to be true. They have served a valuable purpose, but you must try to eliminate personality. It is that which so frequently lays open to the criticism of the sceptic this particular form of communication. It is a serious

matter when one or both find it impossible to discriminate between that which is communicated, and that which is the product merely of the subconscious mind."

[The foregoing is in such remarkable parallelism with my own experiences, that I very gladly give it place here. That the communicator can see a short way ahead is due to the enlarged perception possessed by those on the Other Side of life. The revelations by this larger sensitiveness are always more or less coloured and deformed by the subconscious attributes of the medium and by the material uses of language. *They* can go back and forward in Time. *We* are restricted to what has present material objectification.—EDITOR.]

INVISIBLE EXTERIORISATION.

A DEMONSTRATION AND NEW MODE OF STUDY OF MEDIUMISTIC ENERGY IN THE PHASE OF INVISIBLE EXTERIORISATION.

[This is a preliminary announcement of the new method in which, by the use of infra-red light installed at a cost of over £2,000 by M. Jean Meyer at the International Metapsychic Institute, Paris, under the supervision of Dr. E. Osty, an entirely new departure is made in metapsychic investigation. Our sincere congratulations are presented to Dr. Osty on the excellence of the new method.—EDITOR.]

Dr. Osty says : Under the form of a simple announcement which must precede by several months the full technical and detailed statement of the experiments, I think it well to make known the results of the work that has been done in close collaboration with my son, M. Marcel Osty, an engineer, at the Institute.

This work has been based on the para-normal psychic output of M. Rudi Schneider, a "medium" with whom Dr. von Schrenck-Notzing has experimented for several years ; and later with whom Mr. Harry Price, in 1928 and 1929, has verified numerous displacements of objects at a distance (telekinesis) and occasional teleplastic materialisations of human forms. Rudi Schneider made his first appearance at the Metapsychic Institute (Paris) in October and November, 1930. In comparison with his previous output, it may be said that during that time his mediumship was on a low level. In thirteen of his first sésances, eleven were long and without any verified phenomena ; two showed the displacement of a table in red light about a yard distant from him, he being visible and well controlled.

In the fourteenth sésance, phenomena were observed. But the purpose of the experiment having caused us to put the infra-red ray into action, we were able to verify that a few minutes after he had entered into his usual somnambulatory state, he created, if one may so say,

at a distance from himself, *an invisible substance which could not be photographed*, localised in space which stopped, or deviated strongly, the pencils of infra-red light of known wave-length.

This verification was a revelation. We held the point of departure for a study which should have far-reaching results.

In the séances which followed, we devoted ourselves to the precise confirmation of the action of this "mediumistic creation" in its invisible phase, on the directed infra-red radiation.

With this intention, we put into action the machinery which made the displacements and continuance of the "invisible substance" in the infra-red, *controllable by sound*,* and at the same time *registered it graphically*.

* "By sound" points to a similarity with the procedure applied in London to the protection of The Shah of Persia's jewellery. It will be remembered that the jewellery in question was surrounded with an "invisible ray," and that the interposition of a body in this ray produced the ringing of an electric bell. It seems probable that the experiment with Rudi Schneider was of the same kind. If Rudi produced an invisible substance which similarly obstructed the infra-red ray and thus rang a bell, the evidence of the existence of that substance would be manifest. Is the invisible substance necessarily "created by" Rudi?

These experiments taught us, over and above, that *this invisible substance was rigorously under direction by the psychism of the medium*.

Absolute certainty as to the cause acting on the infra-red was secured by direct corporeal control of the medium by two persons, by flashlight photographs automatically taken on the arrival of a phenomenon, by other photographs taken by the experimenters at their own time, and also by the lighting (in good red light) of the whole space traversed by the infra-red rays and of all present including the medium. We will in due time give details of the entire trustworthiness of the control.

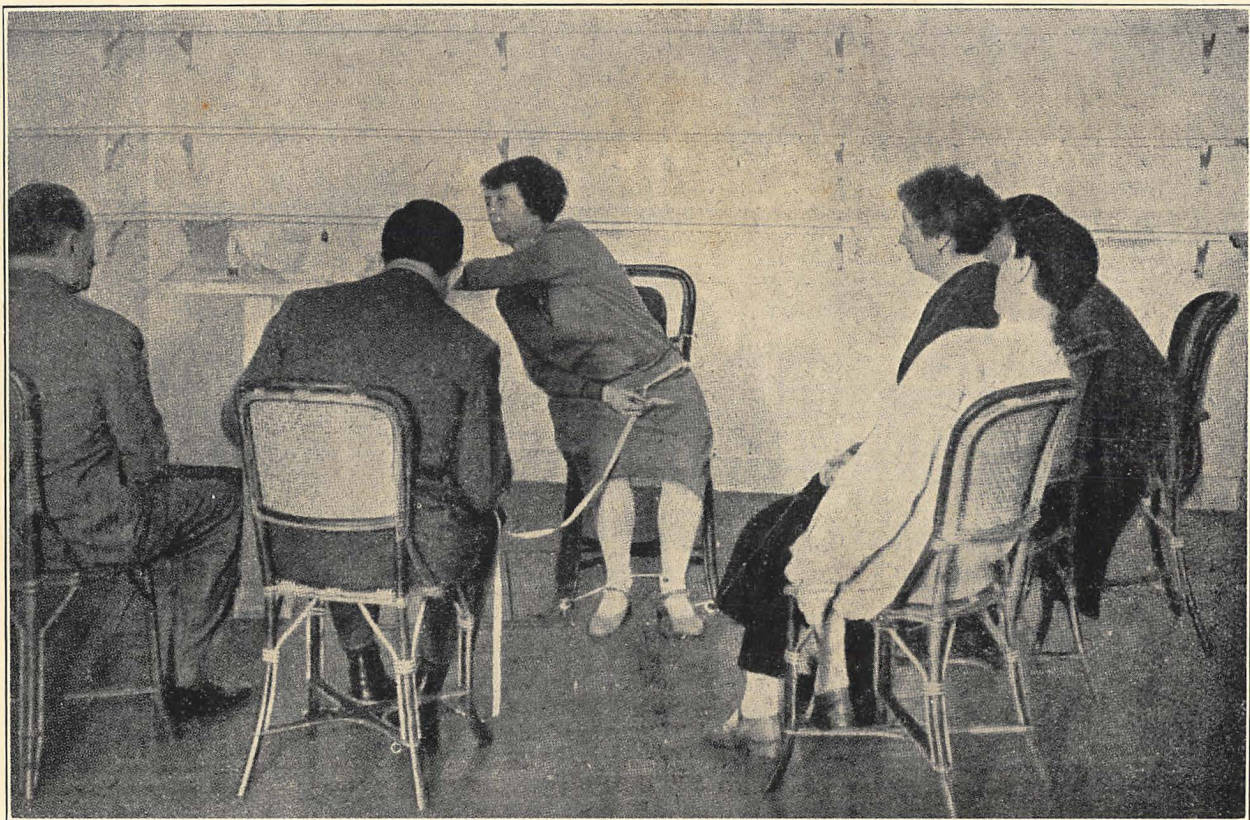
After this first period of research we think that we can say :

I. That at the Metapsychic Institute with Rudi Schneider, things took place as if *the materialisation of solid forms* were so difficult of production that during forty days it has not been produced here ; as if telekinesis were less difficult, though laborious and rare in the period of low power (two only in thirteen séances) ; and as if the *invisible substance* was on the contrary easy of production, rapid, and always possible.

II. That we have found a procedure which shows, clearly and with certainty, that *the existence, the displacements, and the psychic control of this invisible substance*, is as well proved as the purest and simplest experiment in Physics.

III. That we now have at our disposal a base of departure for a progressive study of the paranormal powers of the human psychism over matter ; more particularly in the phase of creation of invisible and non-photographiable substance, which is probably widely diffused.

We shall press our investigations to the measure which our financial resources, unfortunately limited, may permit.



The "entity Sophie" announces through the medium that a phenomenon is about to appear. This unexpected flashlight photograph shows how this was done.
(From the *Revue Metapsychique*, No. 6, of 1930, to which we express our thanks.)

We beg our readers to be patient. They will learn in due time whither these investigations shall have led us. DOCTOR E. OSTY.

* * * *

Dr. Osty adds :

Our Institute is fundamentally a Laboratory, intended to follow up, by rigorously scientific methods, the demonstration and study of the manifestations of life most likely to throw light on the enigma of the relations of thought to matter.

These metapsychic demonstrations are not to be proved or studied in a merely spectacular manner. To say, "I have seen," or "such an one has seen, and I therefore affirm," is of precarious value. The era of such statements should close. What is needed is to register phenomena by instruments which make their origin indubitable, and dispose of fallacious interpretations; and then to pursue research on their genesis and their nature with other instruments adapted to this end.

This necessitates a well-furnished laboratory. Precise physical instruments are very costly. With splendid generosity the Founder of our Institute, M. Jean Meyer, has assured its permanence and, beyond this, has endowed it with the beginnings of instrumentation. In doing this he has reached the limit of his resources. We can never be sufficiently grateful to him for this. But this instrumentation no longer suffices for the work that lies before us. Our investigation of the phenomena of Metapsychics now called "physical," opens up a new line of research which may make progress very rapid, and perhaps take us very far. Our advances will depend on our means of work.

... Help us.

THE DIRECTORATE.

* * * *

To the above we may add the exposure of deliberate fraud by Mme. Stanislaw P., who seems to be the same medium as was examined by M. Lebedzinski, Baron Schrenck-Notzing, and Dr. Ochorowicz in 1910. It is apparently the old story of a medium who in her younger days gave excellent proofs of telekinesis, has, now that her power has gone, descended to gross trickery to earn money. The photograph appended shows the crude effort to simulate elementary phenomena. The usual excuses were advanced by her friend Mme. Siecowska against the indubitable evidence of the photograph. It is another of those lamentable cases in which the medium destroys her own reputation and makes metapsychic investigation enormously difficult to men of science. The photograph is enlarged to twice the normal size. It is from the *Revue Metapsychique* of December, 1930, to which we express our thanks.

EDITOR.

MATERIALISATION SEANCES.

We deeply regret that owing to the sudden illness of Mrs. Hamilton, she has had to return to America. The séances for materialisation have therefore necessarily been abandoned.

If sufficiently recovered by the autumn, Mrs. Hamilton has promised to return, and will then fulfil her engagements.

PSYCHOMETRY.

By MARY E. MONTEITH (Mrs. HUMPHREY MARTEN).

(Author of "*The Fringe of Immortality*," and "*The Book of True Dreams*."

As a means of obtaining the history of certain inanimate objects, and for no other reason, Major F. C. Tyler, a keen archæologist, has been investigating the faculty of Psychometry with myself as psychometrist for over two years. His aim was, primarily, to prove the existence of this faculty by comparing the readings of various objects with history, tradition, or legend; and independently of any personal knowledge which might suggest telepathy. Of the existence of this faculty he is now convinced. With regard to telepathy, the majority of readings have been so much more accurate with objects lent by strangers, that he is persuaded that Psychometry is a thing apart from thought transference. My interest lay more in the nature of Psychometry—to discover, if possible, the manner of communication between inanimate objects and human beings.

It is difficult to prove that such a communication exists. Practically all psychometrists who are clairvoyant or clairaudient agree, that although there are occasions when the history of the object under consideration is revealed, sometimes word for word, by a spiritual guide, it often happens that touch or even proximity gives an impression of *life* in the hardest substance. Bronze, for instance, seems to vibrate with energy and give out emanations which somehow convey what can only be described as memories of its past surroundings. This implies a consciousness in matter hardly to be credited, and we may be entirely wrong in the idea that things may have a power of expression intelligible to the psychic mind. But the fact remains, that I (with others) feel sensations of cold or heat, ice, fire or water—or of being hurled up into space and falling again, all corresponding to the history of, for instance, a stone concealed from my eyes in a box. And it is as if the experience were transferred directly from this stone to me. Being accustomed to telepathic experiences in every form, I can only compare it to the effect produced by ordinary thought transference of human conditions relating to the five senses. Then, there are other and stronger emanations from these stones which apparently impinge upon the mind and have exactly the same effect as the spoken word. By that, I mean the calling to the surface of memory an appropriate association. Consider for a moment, the workings of the imagination during ordinary conversation, how an idea suggested by the person speaking immediately calls from the storehouse of memories something similar with which this new idea is compared, and you will realise the effect a graven image may have upon a psychometrist.

It is this sense of communication that I propose to illustrate in this article.

There is no doubt that some people are more inclined to the associative process of thought than others. In my case, it is extremely marked.

Major Tyler has found the association in psychometric readings has dominated the situation, and even obliterated all signs of what was, presumably, the original influence, and to such an extent that the reading has been obviously a failure until slight psycho-analysis has subsequently revealed the train of thought. More often the association only compels description and leads on to details relating to the history of the object, which prove to be personally connected with the association.

The following experiment shows this process of thought.

Three people besides myself were present at the time. The objects to be psychometrised, an implement of the bronze age, a lock of hair, some mediæval silver (an ancient Roman badge among the number) all concealed in paper wrappings, lay upon a table. These were handed to me one by one, Major Tyler taking notes as I spoke.

"As Mr. S. was in the act of handing the packet to her," I quote from his notes, "and before she had touched it, she told the company a tale of how she had once read an object for a friend which had been taken from an Egyptian tomb . . ."

I must explain that we are in the habit of carrying on ordinary conversation during these readings in between whiles, if I feel inclined to do so. At this point, I suddenly remembered an amusing incident, which had occurred several years back. As far as I can tell, it was one that had not come into my mind for some years, until this moment. Remarking as a joke, how dangerous we psychometrists were to sinners, I told the story describing how two friends once placed in my hand a tiny object, and how I saw immediately a tomb, newly opened, entered by a few people. And how one, a man, unseen by the others picked up this little object, and, concealed in the palm of his hand, he slid it up his thigh and into his trouser pocket. There was nobody in the room who could confirm this vision, but later, when the owner was told of the reading, he acknowledged that it was exactly the way he had obtained his treasure—a little clay figure stolen from a tomb. Before I had finished this story, I felt a change come over me. I was no longer myself, no longer in that room. I became "something" in a dark place. Time had gone back—a long way back. There was silence—a feeling of death—I was in a tomb.

The notes continue—"Burial . . . I am buried with the dead . . . buried anew, or almost anew . . . not of human importance. I get silence . . . death . . . nothing. One of these things which has been placed with the dead that the dead might use it . . ."

The object I was holding in my hand is described in Major Tyler's notes as an obviously new Etruscan dish or patera taken from a tomb, a name inscribed on it with the words, the interpretation of which is given—"for her burial." Signed, F. C. Tyler. Dated 14.3.29.

Another example shows the same process of associative thought, with this difference—the association was so strong that it completely blocked all other ideas. It is more complicated, and covers three separate readings. The first dated 6.7.28, is concerned with a mix-up of various

objects which, though divided by cardboard, tin, and paper, respectively had been brought in the same despatch box. They consisted of :—

- (1) A Time and percussion fuse fired on Salisbury Plain.
- (2) A portion of the coccyx of Thomas, Earl of Lancaster.
- (3) Small splinters of wood from a gun carriage of the "Mary Rose."

The percussion fuse was placed in my hands, but, after describing "a shell which had been fired" and a few other details which were equally accurate, I went on to speak of "a rose . . . some sort of badge . . . not actually a rose but the Red Rose of Lancaster." Then "a ship in full sail with a hole . . . rather like a port hole." No remarks were made at this reading, and it was only when transcribing the record that same evening that Major Tyler recognised the "Red Rose of Lancaster," and the "ship in full sail" as being applicable to the coccyx and the "Mary Rose," respectively. In consequence, he gave me both again at a later date, but that reading was an utter failure, except in this respect—I described the man who had lent them (a stranger to me) together with a certain animal whose name he bears as a surname. And another remark, "sticks criss cross which you yourself put into this box" referred to the splinters of the "Mary Rose" which Major Tyler had placed in a different box in case I should remember the original one.

These same "sticks" were given to me several months later, this time concealed in an envelope. A note is made to the effect that I was ignorant of the contents of the envelope and also of the fact that I had handled them before. I then became "something that has lain hidden for a time, and only found by searching—encased in soil or mud, which has to be picked away—something of antiquity. Would 500 be a wrong date?" (Answer by F. C. T. "Yes, wrong.") The notes continue, "I am looking at an old piece of carving, the Blessed Virgin Mary—then I see an oval piece of stone and the pattern on that stone is a Rose—then laurel wreaths and a letter like an old English M.—a fish's tail—and one of those little hand whips called scorpions with a handle almost a round ball, and two or three little lashes; there are lizards crawling—I think I am in England. What about the Navy? that come up—Belgium, Germany or France—war conditions across the water." (Question by F. C. T. "what was it hidden in?") "An accumulation of soil or something like it. I am up against a thick green sort of hedge that I cannot see through." The vision changed to the grounds of a private house. And again to "soldiers with big plumes in their helmets—Life Guards. I felt "myself" something to do with a large book, like a directory, a book that gives information on all things, different things. I am something lying dormant for some time—a rude awakening—a man who is not you" (meaning F. C. T.). A description here was given of the owner of the object and the reading was finished.

According to Major Tyler's verifications, from the catalogue in the Royal United Service Museum, "a breech-loading wrought-iron gun

of the 15th century recovered from the “ Mary Rose” which foundered in July 20th, 1545 (Exhibit 2946) confirms the reading. “ The ‘ Mary Rose ’—500 tons, one of the largest ships in the Navy—on the occasion of the attack on Portsmouth in moving out to meet the French Fleet—heeled over so much that the sills of her open lower ports were submerged. She quickly filled and sank. The gun was raised in 1836.” The Life Guards, of course, can be seen from the windows of the Museum in Whitehall, where the relics of the “ Mary Rose” now rest.

Major Tyler did not consider this reading good enough to warrant any further trials and, accordingly, he told me what the splinters were, and gave me a copy of the notes he had taken. It seemed to me, however, that the whole story would make a short article for general reading, and, in order to get correct data, I borrowed a volume of Miss Strickland’s *Queens of England*, which contained, so I was told, the story of the “ Mary Rose.” It was only alluded to in the life of Jane Seymour, in connection with an historical ballad which tells the story of the birth of her son, Prince Edward, and of her death. This ballad, I copied out for its quaint wording and added it to my notes, all of which were then put away for future work.

“ When as King Henry ruled this land
He had a queen, I understand,
Lord Seymour’s daughter, fair and bright,
Yet death, by his remorseless power,
Did blast the bloom of this fair flower.
O mourn, mourn, mourn, fair ladies,
Your queen, the flower of England’s dead.

The queen in travail pained sore,
Full thirty woful hours and more,
And no ways could relieved be,
As all her ladies wished to see ;
Wherefore the king made greater moan
Than ever yet his grace had done.

Then, being somewhat eased in mind,
His eyes a troubled sleep did find ;
Where, dreaming he had lost a rose,
But which he could not well suppose
A ship he had, a Rose by name,—
Oh, no ; it was his royal Jane.

Being thus perplexed with grief and care,
A lady to him did repair.
And said, ‘ O king, show us thy will,
The queen’s sweet life to save or spill.
“ Then as she cannot saved be,
O save the flower though not the tree.”
O mourn, mourn, mourn, fair ladies,
Your queen the flower of England’s dead.”

Six months later, contrary to a general rule, Major Tyler gave me the splinters of the "Mary Rose" to psychometrise again, and in still another box. His notes run—"I am near or behind a thick hedge . . . dense green. I am looking at a coffin . . . now an Elizabethan cradle . . . now into deep water, absolutely still . . . very still, silent and dark. Again I see an Elizabethan cradle . . ." The cradle and the coffin alternating with Tudor times came repeatedly. I could get no further and so we discontinued the reading as a failure. But when he told me what the box contained, I recognised the cradle and the coffin as being the last association I had with the "Mary Rose" in the verses I had copied from Miss Stricklands' book. These with the notes remained untouched where I had put them six months earlier, awaiting the opportunity to write them up.

This is by no means a single exception, and, of course, it may not apply to other psychometrists, I can only speak personally. I do know that any association which may be aroused during conversation is not always the most appropriate, but more often it is the last experience in sequence of time. The same rule applies to my psychometry.

MARY E. MONTEITH

(MRS. HUMPHREY MARTEN).

Artillery Mansions,
Westminster, S.W.
November 13th, 1930.

ANIMISM AND SPIRITISM.

Trans. by S. DE BRATH.

THE MEDIUMSHIP OF MRS. PIPER.

CHAPTER II.

Passing to the experiments with Mrs. Piper, it is a great simplification of the animistic system to cite all that is least evidential and most negative in the work of this medium, especially at certain periods of her long professional career, in which there was decadence, transitory but pronounced, in her mediumistic faculties.

At such times she evidently was not acting as a medium in the proper sense of the word ; she was a somnambule patient suggested in a certain direction, or open to suggestion at will. And, further, when the experimenters were certain so-called men of science so incapable that, far from keeping themselves mentally passive to avoid interferences of this kind, they deliberately, by insidious questions, suggested to the entranced medium the answers for which they were looking, and obtained them accordingly, just as they would have obtained them with a hypnotised patient. This system is senseless, inasmuch as no one doubts the possibility of troubling and suppressing the delicate mediumistic conditions which are always oscillating in unstable equilibrium, and transforming them into somnambule conditions. Hence comes the power of provoking at will the hypnotic phenomenon of "objectification of types."

Hence, too, it happened that one day Mrs. Piper, under insidious suggestion in the sense of objectification of a type, personified it, whilst a supposed "spirit-guide" seemed to take the personification seriously ; but it is easily understood that the supposed "spirit-guide" was in turn merely a subconscious personification which, by auto suggestion had taken the name of the authentic spirit-guide.

As might have been expected under the circumstances, no demonstration of the personal identification was secured, and no proof of other supernormal knowledge was given. This fact should have enabled the experimenter to distinguish the difference between a case of "objectification of type" and the manifestation of an authentic spirit-person. But the pseudo-scientist was not at this level, and used it triumphantly as a new discovery. This latter was really an elementary truth in view of the undisputed fact that under certain circumstances an entranced medium can be transformed into a suggestible patient.

If we bear in mind that Professor Hyslop in a memorable article demonstrated how the facts should be interpreted to reach definite conclusions, it is deplorable that these foolish experiments should be continually repeated, as if Hyslop had not definitely shown their emptiness.

Although this last remark is of a kind to show the desperate nature of the enterprise of endeavouring to make those hear who stop their ears, I will demonstrate on the basis of facts that there were obtained

depending on the consciousness and subconsciousness of living persons for its information.

Everyone can readily perceive that Dr. Hodgson's judgment contains the implicit refutation of the prosopoesis hypothesis, which is nothing but the reproduction under a new name of the old hypotheses to which Dr. Hodgson refers in his criticism.

I therefore repeat that if the case were one of "subconscious personification" assisted by the clairvoyant faculties of the medium, the personality in question could have drawn from the subconsciousness of the sitters, the information required to mystify its neighbours. In other words, that personality should have been able immediately to recognise in the woman before it, the little girl whom Pelham had known when living.

Why did this not occur from the time when recognition of all the friends had taken place at preceding sances? What theoretical deductions should be drawn from this fact? Evidently that if the matter were one of a "subconscious personality" this latter should have recognised Miss Warner without hesitation. If, on the other hand, it were really the spirit of George Pelham who was present, he should *not* have recognised her, given that he had only known her as a child, and in the interval the child had become a woman.

In other words, the spiritist interpretation of the facts shows an admirable accord between what should have been produced and what actually did occur: and, on the contrary, in the opposite case, there is a disastrous disaccord which appears at the critical moment of the experimental validation of the hypothesis in question. One, therefore, is led to conclude in favour of the hypothesis which really explains the facts.

It is therefore without fear of error that I affirm, that apart from the spiritist hypothesis, there is no other that can account for the facts in cases analogous to that which I have described. And facts of this kind occur by the hundred in Mrs. Piper's experiments.

In any case, as the sophistic fertility opposed to us is considerable, it will not be useless to meet it by imagining the objections to which they can have recourse. I can perceive two only.

The first is as follows. Objection may be raised that metapsychic investigation has shown that the medium or sensitive only perceives with difficulty a thing consciously thought of by the consultant, though they easily perceive the same thing as soon as the consultant turns his thought aside; or, in other words, that sensitives in general read easily in the subconsciousness of the consultant, and only with great difficulty in their conscious mentality. One might, therefore, presume that in the case now under examination the somnambule personality has not perceived the required information because the consultants were thinking about it.

To this specious objection I would reply that in that case the thirty incidents of friends previously recognised could not be explained either, for the sitters had their names, surnames, parentage and qualities

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The queen's sweet life to save or spill.

" Then as she cannot saved be,
O save the flower though not the tree."
O mourn, mourn, mourn, fair ladies,
Your queen the flower of England's dead."

Six months later, contrary to a general rule, Major Tyler gave me the splinters of the "Mary Rose" to psychometrise again, and in still another box. His notes run—"I am near or behind a thick hedge . . . dense green. I am looking at a coffin . . . now an Elizabethan cradle . . . now into deep water, absolutely still . . . very still, silent and dark. Again I see an Elizabethan cradle . . ." The cradle and the coffin alternating with Tudor times came repeatedly. I could get no further and so we discontinued the reading as a failure. But when he told me what the box contained, I recognised the cradle and the coffin as being the last association I had with the "Mary Rose" in the verses I had copied from Miss Stricklands' book. These with the notes remained untouched where I had put them six months earlier, awaiting the opportunity to write them up.

This is by no means a single exception, and, of course, it may not apply to other psychometrists, I can only speak personally. I do know that any association which may be aroused during conversation is not always the most appropriate, but more often it is the last experience in sequence of time. The same rule applies to my psychometry.

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Artillery Mansions,
Westminster, S.W.
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ANIMISM AND SPIRITISM.

Trans. by S. DE BRATH.

THE MEDIUMSHIP OF MRS. PIPER.

CHAPTER II.

Passing to the experiments with Mrs. Piper, it is a great simplification of the animistic system to cite all that is least evidential and most negative in the work of this medium, especially at certain periods of her long professional career, in which there was decadence, transitory but pronounced, in her mediumistic faculties.

At such times she evidently was not acting as a medium in the proper sense of the word ; she was a somnambule patient suggested in a certain direction, or open to suggestion at will. And, further, when the experimenters were certain so-called men of science so incapable that, far from keeping themselves mentally passive to avoid interferences of this kind, they deliberately, by insidious questions, suggested to the entranced medium the answers for which they were looking, and obtained them accordingly, just as they would have obtained them with a hypnotised patient. This system is senseless, inasmuch as no one doubts the possibility of troubling and suppressing the delicate mediumistic conditions which are always oscillating in unstable equilibrium, and transforming them into somnambule conditions. Hence comes the power of provoking at will the hypnotic phenomenon of "objectification of types."

Hence, too, it happened that one day Mrs. Piper, under insidious suggestion in the sense of objectification of a type, personified it, whilst a supposed "spirit-guide" seemed to take the personification seriously ; but it is easily understood that the supposed "spirit-guide" was in turn merely a subconscious personification which, by auto suggestion had taken the name of the authentic spirit-guide.

As might have been expected under the circumstances, no demonstration of the personal identification was secured, and no proof of other supernormal knowledge was given. This fact should have enabled the experimenter to distinguish the difference between a case of "objectification of type" and the manifestation of an authentic spirit-person. But the pseudo-scientist was not at this level, and used it triumphantly as a new discovery. This latter was really an elementary truth in view of the undisputed fact that under certain circumstances an entranced medium can be transformed into a suggestible patient.

If we bear in mind that Professor Hyslop in a memorable article demonstrated how the facts should be interpreted to reach definite conclusions, it is deplorable that these foolish experiments should be continually repeated, as if Hyslop had not definitely shown their emptiness.

Although this last remark is of a kind to show the desperate nature of the enterprise of endeavouring to make those hear who stop their ears, I will demonstrate on the basis of facts that there were obtained

from Mrs. Piper a number of cases of identification of deceased persons which are quite inexplicable by the new theory of *prosopo-poiesis cum metagnomy*. This theory, however, is far from being new, for under the cloak of a recent neologism it is easy to discern "somnambulant personification" and "telepathic clairvoyance"; or, if so desired, the hypothesis of "cryptesthesia."

In undertaking the task which now falls upon me, I will recall the maxim of Sir William Crookes—that the theoretical value of a hundred negative experiments is literally annihilated by one single well-observed positive result.

I will begin by an example, reported by M. Sudre in his book under an abridged form which annuls its whole theoretical value. He writes:—

"George Pelham controlling Mrs. Piper recognises his friends among those presented to him, and speaks to them as he would have spoken when living. It is true that the proof fails for Miss Warner, whom he had known in her childhood; but the efforts he makes to remember her bring him to new proofs of identity."

This episode seems to be reported fairly faithfully; but at the same time it must be pointed out that it is very skilfully summed up according to the author's anti-spiritist point of view. Those who have not read the original could scarcely imagine that the negative incident of Miss Warner contains the positive proof that the hypothesis of *prosopo-poiesis cum metagnomy* is incapable of explaining the spiritist identification of George Pelham.

It is therefore necessary to reproduce the example in question. I shall abbreviate it in part while reproducing the rest integrally.

As is well known, thirty of his old friends were presented in turn to the mediumistic personality of George Pelham, all of whom were recognised by him without any stranger being confused with his true friends. Not only did "George Pelham" address each of his friends by name, but he also addressed each with that difference of tone which he used during life.

(It is to be remarked in this connection that we do not speak in the same manner to all our friends, but that the tone of our conversation varies according to their age, the degree of intimacy, and the kind of affection or esteem in which each may be held.)

When a certain Miss Warner's turn came, a young person whom Pelham had known while quite young, when she was barely eight years old, Pelham could not identify her, and he asked Dr. Hodgson whom she might be. Hodgson replied that the young girl's mother was a friend of Mrs. Howard, whom Pelham had known intimately. The following dialogue then took place:—

G. P.: I do not think I knew you well.

MISS W.: Very little indeed. You came sometimes to visit my mother.

G. P.: I suppose I saw you then also.

Miss W.: Yes. I saw you sometimes. You came with a Mr. Rogers.

G. P.: Yes, the other day, when I saw you for the first time, I suddenly thought of Mr. Rogers.

Miss W.: That is so. But you did not speak to me.

G. P.: But in spite of all, I do not recognise you. . . . My strong desire is to recognise all my friends . . . and till now I have succeeded. . . . Perhaps I am still too far from the terrestrial sphere. I cannot remember your face. . . . You must be much changed, are you not?

Dr. HODGSON intervened: "Do you not remember Mrs. Warner? The hand of the medium showed much excitement:—

G. P.: Yes, yes, I remember. Would this be her little girl?

Miss W.: Yes, it is I.

G. P.: How you have grown. . . . Oh, I knew your mother very well.

Miss W.: Indeed, she appreciated your conversation very highly.

G. P.: We had the same aspirations.

Miss W.: As writers?

G. P.: Just so, but tell me did you know Mr. Marte?

Miss W.: I met him several times.

G. P.: Your mother will understand why I am alluding to him. Ask her, too, if she remembers the book I lent her.

Miss W.: Very well, I will ask her.

G. P.: Ask her, too, if she remembers the long conversations we had in the evening, at her house.

Miss W.: I do not know if she remembers them.

G. P.: I should like to have known you better; it is fine to go back over the past with one's friends.

Miss W.: I was then only a child, and we could not have known one another better.

Such was the interesting episode of non-recognition by "George Pelham" of a person known to him during life. Dr. Hodgson remarks on this:

One must not forget that this séance took place five years after the death of George Pelham, and that the latter at the time of his death had not seen Miss Warner for three or four years. It is moreover convenient to repeat that Miss Warner was a little girl when she saw Pelham for the last time; and consequently had never been what may be called a particular friend. Finally it must be admitted that this young girl had greatly changed in appearance in eight or nine years. This interesting episode of non-recognition on the part of George Pelham becomes then absolutely natural. When we reflect that I was myself fully informed of Miss Warner's name and Christian name, and that she had known George Pelham, the fact that he did not recognise Miss Warner becomes the strongest argument in favour of the theory of the independent existence of George Pelham, seeing that it contradicts the hypothesis of a secondary personality

depending on the consciousness and subconsciousness of living persons for its information.

Everyone can readily perceive that Dr. Hodgson's judgment contains the implicit refutation of the prosopopoeisis hypothesis, which is nothing but the reproduction under a new name of the old hypotheses to which Dr. Hodgson refers in his criticism.

I therefore repeat that if the case were one of "subconscious personification" assisted by the clairvoyant faculties of the medium, the personality in question could have drawn from the subconsciousness of the sitters, the information required to mystify its neighbours. In other words, that personality should have been able immediately to recognise in the woman before it, the little girl whom Pelham had known when living.

Why did this not occur from the time when recognition of all the friends had taken place at preceding séances? What theoretical deductions should be drawn from this fact? Evidently that if the matter were one of a "subconscious personality" this latter should have recognised Miss Warner without hesitation. If, on the other hand, it were really the spirit of George Pelham who was present, he should *not* have recognised her, given that he had only known her as a child, and in the interval the child had become a woman.

In other words, the spiritist interpretation of the facts shows an admirable accord between what should have been produced and what actually did occur: and, on the contrary, in the opposite case, there is a disastrous disaccord which appears at the critical moment of the experimental validation of the hypothesis in question. One, therefore, is led to conclude in favour of the hypothesis which really explains the facts.

It is therefore without fear of error that I affirm, that apart from the spiritist hypothesis, there is no other that can account for the facts in cases analogous to that which I have described. And facts of this kind occur by the hundred in Mrs. Piper's experiments.

In any case, as the sophistic fertility opposed to us is considerable, it will not be useless to meet it by imagining the objections to which they can have recourse. I can perceive two only.

The first is as follows. Objection may be raised that metapsychic investigation has shown that the medium or sensitive only perceives with difficulty a thing consciously thought of by the consultant, though they easily perceive the same thing as soon as the consultant turns his thought aside; or, in other words, that sensitives in general read easily in the subconsciousness of the consultant, and only with great difficulty in their conscious mentality. One might, therefore, presume that in the case now under examination the somnambulic personality has not perceived the required information because the consultants were thinking about it.

To this specious objection I would reply that in that case the thirty incidents of friends previously recognised could not be explained either, for the sitters had their names, surnames, parentage and qualities

in mind just as with Miss Warner and Dr. Hodgson. The objection thus formulated does not hold, and must be set aside, for it is contradicted by the facts.

The second of the presumed hypotheses: With regard to this I will say that I might be caused to observe that if "metagnomy" exists, there is nothing to show that it is permanent; one may therefore think that it was not in function in this case. We may admit this, though the mediumistic dialogue contains much more to be cleared up than the detail of which we are speaking, but let us admit the objection for the moment.

There then arises the other formidable proposition of the dilemma—the fact that if in this case, metagnomy was not in function, we then have the question: What, then, was the origin of the veridical details furnished by the communicator on himself? In short, we must either suppose metagnomy in play, and then we have the decisive proof of its inability to explain cases of spirit-identity similar to that I have quoted: or, it was not in play, in which case it is clear that the proofs of personal identity came from the spirit of the deceased who declared himself present. There is no other solution to the dilemma.

Having thus commented fully and decisively in this first case contrary to the theory of *prosopopoesis cum metagnomy* and all the animistic theories invented to explain cases of spirit identification, I will report other instances of the same kind, all from experiments with Mrs. Piper, merely confining myself to following them up by a few explanatory remarks relative to all the facts which follow.

In this second case, the circumstance totally irreconcilable with the hypotheses of *prosopopoesis cum metagnomy*, consists in this—that the communicating personality *makes a mistake* on the signification of a question addressed to him by the experimenter, and answers by citing facts which, though exact and appropriate, do not correspond with the question, but that he corrects the error as soon as aware that it has been made: In the course of a séance of Professor Hyslop asked: Please tell me something about that ride just after father passed out.

C.: Do you remember the stone we put there, James?

(Placed where?)

C.: At the grave.

(Yes, father, yes, uncle. Whose grave?)

C.: Your father's.

(Yes, I remember it well, you mean this ride?)

C.: No. Do you mean when we went to see Nannie?

(No, not to see Nannie. But can you tell me what happened to you and me?)

C.: I think we are thinking of two different things. Do you remember what I said to you about George the Sunday we went. . . . Let me think . . . you don't mean the Sunday afternoon, do you?

(Yes, uncle, that's right.)

C.: Why, yes. I remember well. Do you remember the little

breakdown we had near the creek, and we tied up the harness with a bit of rope. I took my knife and made a hole, and we tied up the harness with a bit of string. . . . (Details summarised from *Am. Proc.*, Vol. iv, p. 536-8.)

After this, the entity Carruthers begins to explain by detached phrases but minutely and correctly the details of the incident in question.

Professor Hyslop comments :—

The incident of our drive to father's grave to see the stone that I had put there is correct. . . . This was fully a year after father's death, and I had wholly forgotten it until it was mentioned here by my uncle, and hence I was not thinking of the incident in question. . . . An interesting feature of the message is the discovery and statement that we were thinking of different things, and the confident assertion after the effort was successful, that he was my uncle all right. (*Proc. Am. S.P.R.*, p. 538.)

The detail is certainly of theoretical importance in its spontaneous suggestiveness, for it makes one think of a fragment of conversation between two persons misunderstanding one another. Such incidents seem trifling, but they witness strongly the real existence of two independent mentalities, and are quite irreconcilable with the hypothesis of proposopoesis *cum* metagnomy. In other words, these little incidents correspond precisely with those not-insignificant incidents which serve to clear the mind of a judge in a court of justice and to determine the acquittal or the condemnation of the accused.

Another analogous episode may be quoted, in which the putative Dr. Hodgson mistakes the sense of a question addressed to him by Mrs. William James, the widow of the celebrated psychologist.

Mrs. James had never visited Dr. Hodgson during his lifetime, and had been only once to his house after his decease. Thinking of this visit, she enquired :

Can you tell me when I visited your house ?

You, at my house ? Perhaps to tea ? (No.) Perhaps to consult papers ? (No.) Perhaps you went there after my death ? (Yes, I went there to seek for things that had belonged to you. . . .) That is well ; it is a strong proof. Lodge and Piddington attach much importance to things which I cannot remember because they did not take place. . . . (*Proc.*, Vol. xxii, p. 103.)

This last remark by Dr. Hodgson is a trait very characteristic of the expert psychologist such as he was in life. One cannot but attach much importance to the cases in which the communicator will not take the suggestions made to him by the questions, so that if he does not remember, he so declares.

At another séance, Dr. Hodgson being alone present, he returned to the same subject, and received the reply :—

"I had a friend of the name of Cooper, whose mind was turned to philosophic subjects. I had a great respect for him. We had many friendly discussions, we exchanged letters, many of which I kept ; they should be discoverable." On another occasion, Professor

Hyslop being present, the communicator said again : " I have tried to remember Cooper's school." He returned to this on the following day. " You asked me, James, what I knew of Cooper. Did you think that he was no longer my friend ? I kept several of his letters ; I thought that you had these."

In all this Professor Hyslop found no trace of Samuel Cooper, and did not know what to think. He then put the direct question to bring his father to what he had in his mind : " I wanted to know if you remembered the dogs who killed our sheep." " Oh ! Certainly ! I had forgotten it. That was the cause of the quarrel ; but I had not thought of him at first, for he was neither my relation nor my friend. If I had understood that you wished to speak of him, I would have tried to remember. He is here, but I seldom see him."

This episode is interesting. All that Robert Hyslop said of Cooper in the first place did not refer to Samuel Cooper at all, but entirely to Dr. Joseph Cooper, an old friend with whom Robert Hyslop had had many philosophic discussions, and with whom he had corresponded. Professor Hyslop had possibly heard the name of this man, but was completely ignorant that he had been an intimate friend of his father. His stepmother gave him the details in the course of an enquiry he was making of his parents, to clear up incidents in the séances which he found obscure. It is evident that the discarnate are as liable to mistakes as we ourselves are.

But a more dramatic incident is the following : Professor Hyslop, remembered that his father had named his last malady " catarrh," while he himself had thought it to be cancer of the larynx ; he put a question calculated to bring " catarrh " as the answer. He used the word " trouble," which might mean either " misunderstanding " or " physical affliction." This word gave rise to a curious mistake, very hard to explain on the hypothesis of telepathy. The communicator replied : " I do not remember, James, that there was ever the least misunderstanding between us ; it seems to me that we always had the liveliest sympathy. I remember no misunderstanding. Tell me what you are referring to. But you must be mistaken ; it was with someone else."—" You are making a mistake, father, I was speaking of your illness."—" Oh ! Very well ! I understand. Yes, I was suffering from my stomach, my liver, and my head. I had difficulty in breathing. My heart, James, my heart gave me much pain. Do you not remember what difficulty I had in breathing ? And I still think that my heart gave me most pain ; my heart and my lungs. It seemed to me that my chest was oppressed and stifled. But in the end I went to sleep." A little further on he adds : " Do you know that the last thing I remember is hearing you speak ? You were the last to speak to me. I remember seeing your face, but I was too weak to answer you."

This dialogue disconcerted Professor Hyslop. He sought to make his father give the name of the disease from which he thought

himself to be suffering—Catarrh. It was only later, when re-reading the notes of the séance that he perceived that his father had described in words very suitable to himself, the last hours of his life. Once more he had been mistaken. The doctor had declared pain in the stomach at 7 a.m. ; at 9.30, the beating of the heart became less perceptible ; a little later the difficulty of breathing was terrible, and a little later the dying man expired. In closing his eyes his son James Hyslop said, “ All is over,” and he was the last to speak. This latter incident seems to show that consciousness remains with the dying much longer than is usually recognised. (M. Sage, *Mrs. Piper, &c.*, pp. 201-205.)

It is to be remarked that in the last-quoted case, in which the communicator makes a mistake on the questions addressed to him, and answers accordingly—an attitude inexplicable on the personification hypothesis—there is further an episode analogous to that previously cited, in which the communicator rejects the suggestions made to him—that the questions would lead him to suppose that he cannot remember important events in his life, but, nevertheless, he feels so sure of himself that he refuses to admit such forgetfulness. Indeed, the communicator, Robert Hyslop, having mistaken the significance of one word and thinking that his son was alluding to “ misunderstanding ” between them, he says with an expression of pain : “ I do not remember that there was ever the least misunderstanding between us ; it seems that we were in the liveliest sympathy. I remember no misunderstanding. You must be mistaken ; it must be with someone else.” The eloquent spontaneity of the language used will be apparent to all, as well as the theoretical importance of similar episodes explicable only by the spirit-hypothesis. In the second example the inapplicability of personification hypotheses manifestly appears when the communicator touches on the last details of which he was conscious on his death-bed. These, coinciding with certain movements indicating that consciousness, but without invading the field of complementary memories present in the mind of the interrogator. Such complementary memories are, moreover, very irreconcilable with the comatose conditions of the dying person.

In a very interesting séance at which the communicator was the wife of Professor Hyslop, she says, addressing her husband :—

“ Do you remember the night before I passed out, you sat with me or near me. I cannot remember much after that.”

(“ Very good. I recall it very well, Mary.”)

“ You took my hand, do you remember ? ”

(“ Yes, I remember well.”)

“ I do not (remember) more now. I still think of you and love you always the same. . . . ”

“ Rector ” explains that she does not remember much of the incident, but that Hyslop may.

Professor Hyslop comments as follows :—

My wife died on Friday morning. She became totally unconscious so far as we could tell, on Wednesday night, about 11 p.m., and remained apparently so until her death. On Thursday evening, I think it was (I have note of the incident made after her death and preserved), I took her hand, and was surprised to remark when I did a certain thing to note that she gave distinct evidence of knowing what I was doing. I was by her bedside. The action of her hand was not a reflex. I was careful to note it as I did not expect any reaction even of this sort. She was so generally paralysed that she could move only one of her fingers, and the movement of this was very indicative of consciousness. What I did I cannot now narrate, as it may be useful to wait for further possible mention of the incident. But so much of it is correct as the message states it.

That she could not remember much after that is entirely probable. In fact, no physician would think, judging from her condition, that she could be in any way conscious at this time. Her body was as passive as it could well be. . . . Hence it was quite pertinent to say that I might remember more, which I certainly do. Now how can telepathy determine the consequences of a comatose condition in the supposed communicator and distinguish so correctly between the memories which I have of the occasion and those which are entirely possible of my wife? Why could it not palm off on me other incidents quite as plausible as the present one? (*Am. Proc. S.P.R.*, Vol. iv, p. 546.)

In fact, if one remembers that the complementary details in question were present to the mind of the consultant *neither more nor less than the others which are reported*, it is impossible to imagine the mystery of so skilful a trick of *prosopopoeisis cum metagomy*.

Having reached this point, I perceive that my list of examples which contradict the hypothesis in question has run to abnormal length. I will therefor abbreviate two other instances :—

In the experimental séances with Miss Macleod, sister of this lady named Etta, manifested. When in life and suffering from her last illness, she thought this to be a disease of the stomach, though her friends knew it to be of the heart. In the message, she alluded among other things to the cause of her death as a disease of the stomach. (*Proc. S.P.R.*, xiii, p. 351.)

How can this be reconciled with the hypothesis of *prosopopoeisis*? Miss Macleod knew the truth, and absent friends equally knew it. Neither metagomy with those present or those absent could explain the incident.

Similarly with the next case. In the identification of the twin Thaw children, the "spirit-guide" *Phinuit*, who claimed to see them under the forms appropriate to their earthly appearance, made the singular error of taking the little girl Ruthy for a little boy. Now during her life everyone took her for a boy. (*Proc. S.P.R.*, xiii, p. 384.)

On the subject of this latter veridical coincidence, the confusion of Phinuit needs no comment if we take his affirmation that he saw the child under the form she had in life ; but in this case the prosopopoeisis hypothesis explains nothing when one remembers that the parents there present knew perfectly well the sex of their little girl, and should therefore have put themselves in telepathic communication with Phinuit.

Before closing the case of Mrs. Piper's mediumship, another negative fact should be mentioned, and this because M. Sudre regards it as a decisive proof of his hypothesis, to which it is so fatal that it is hard to imagine that M. Sudre should have been unaware of this.

As is well known, the mediumistic personality which claimed to be the spirit of Myers could not succeed in revealing the contents of the sealed envelope left by the eminent psychist before his death, that he might be able to prove his survival. This inability which from the spiritist point of view can easily be accounted for by the disturbing interferences explained by Dr. Hyslop, need not occupy us at present. The point I wish to bring out is that subsequently to the attempts to read the contents, the persons directing the Society for Psychical Research who held the envelope, decided to open it and read the contents. There were then several human subconsciousnesses perfectly acquainted with the result, from which it follows that if the mediumship of Mrs. Piper were really a form of metagnomy combined with prosopopoeisis, she should have been able to trace the famous secret in one or other of these subconsciousnesses ; the rather as the persons who had this information were often present at the séances after the opening of the envelope. On the contrary, nothing, always nothing, was revealed at these séances.

A similar remark applies to the analogous case of Mrs. Blodgett ; with this remarkable addition, that after the opening of the envelope after the failure to read it unopened, the séances were continued, though over-late, in order to give the communicator (or the entranced medium) the chance of an explanation and revelation of the contents, though this was known to Mrs. Blodgett and to Professor William James. But always nothing resulted. It is therefore proved that in the cases named and despite very favourable conditions, Mrs. Piper could not succeed in capturing telepathically the conscious or subconscious thought of those present, and still less of those absent. The net result is that the hypothesis of prosopopoeisis *cum* metagnomy is contradicted by the facts, and should be regarded as inapplicable to these cases. This is equivalent to saying that the incidents of personal identification of the deceased which were produced by Mrs. Piper should be considered authentically spiritist.

One further remark. The totality of the above cases which represent various forms of manifestation inexplicable by any naturalistic hypothesis, enables me to formulate a general conclusion of exceptional

theoretic value. This is, that if pure metapsychists reject the spiritist explanation of identification of deceased persons, this proceeds from their being convinced that the simple fact of the existence of metagnomy (or clairvoyance or cryptesthesia, or whatever they may choose to call it) renders the spiritist hypothesis scientifically superfluous, since the cases in question are all explicable by the supernormal faculties inherent in human subconsciousness.

Well, that is not so. This opinion is the result of a superficial analysis of the facts. It is an erroneous and deplorable pre-judgment; a prejudice which must be vigorously combated if metapsychic investigations are to be directed to a fruitful end.

We have seen that in all circumstances analogous to those cited above, the facts of personal identification are not explicable by metagnomy. We have seen, too, that in these cases the cases which are authentically spiritist can easily be discriminated from those which are not; or, more precisely, from those which do not present sufficient guarantee in the latter sense.

And it follows that far from being able to conclude that prosopopoesis *cum* metagnomy explains all the cases of identification of the deceased, we should agree that all such cases containing episodes analogous to those cited, should be regarded as being of proved spiritist origin experimentally demonstrated. Those who maintain the contrary proposition are bound to refute the arguments hitherto advanced, as well as those to follow.

E. BOZZANO.

THE LONDON PSYCHICAL LABORATORY.

(The Research Department of the London Spiritualist Alliance, Ltd).

AN ABRIDGED REPORT OF THE HAPPENINGS AT SITTINGS WITH MRS. DUNCAN.

From *Light* of February 28th, 1931.

The Executive Committee of The London Psychical Laboratory at 16, Queensberry Place, have pleasure in submitting to the readers of *Light* their first abridged Report on a series of sittings held under test conditions with Mrs. Duncan, of Dundee.

Mrs. Duncan is shortly coming to take up her residence in London and will then be available for sittings.

The Committee intend to continue their research work with Mrs. Duncan and other Mediums, and Reports will be published from time to time in *Light*.

Re-prints of these Reports will be circulated to all the leading psychical societies in Europe and America.

(Sgd.) R. FIELDING-OULD.

CHAIRMAN OF EXECUTIVE COMMITTEE,
LONDON PSYCHICAL LABORATORY.

The following were the conditions under which Mrs. Duncan sat :—

All her clothing was removed in the presence of two witnesses. Her hair, ears, mouth and surface of body were examined. For the first three sittings a vest, pair of knickers and sateen overall were provided and reserved exclusively for séance work. Thus attired she was placed in a sack.

In preparation for the last four sittings, Mrs. Duncan was examined as before, and wore only one garment. This garment was made of fine black wool material in one piece; it formed a pyjama suit with coat and trousers all in one piece, the ends of of the legs being fashioned as boots and with long sleeves fitting closely at wrists. The whole body except face, head and hands, was entirely covered. The only opening in the garment was in the centre of the back from the neck to the waist.

After Mrs. Duncan had stepped into this one-piece suit the back opening was strongly sewn up from neck to waist.

Attached to this garment were strong tapes at the neck, the wrists and the ankles.

Before leaving the dressing room for the séance room Mrs. Duncan's hands were controlled by those who stripped her. She was led to the séance room and had no opportunity of handling anything after she had been examined and dressed as described. She was then placed in the chair in the cabinet; the neck and wrist tapes attached to the garment were always tied to the chair and sealed. When time permitted, before the Medium fell into trance the feet were also tied and sealed. The hands and feet

thus controlled retained a range of movement of three or four inches. At the end of each sitting the seals were examined and on every occasion were found intact.

At every sitting a good red light was maintained, of sufficient intensity to enable members of the circle to see each other plainly, and even to read the time by small wrist watches.

The sitters were arranged in a semi-circle in front of the cabinet. The Medium sat in the cabinet behind closed curtains. The curtains stretched from within a few inches of the ceiling down to the floor, being attached to curtain rings on a brass rod opening in the centre of the cabinet and at the sides adjoining the walls.

The "Cabinet" merely consists of a corner of the room enclosed by the curtains. There is no mechanical device for the control of the curtains. Gramophone records were played intermittently throughout the sitting; no singing was required except for an opening hymn as specially desired by the Medium.

It should be noted that ectoplasmic formations appeared, sometimes in the centre and sometimes at the sides of the curtains. It was therefore impossible for all sitters to witness every manifestation simultaneously. Each type of manifestation was, however, corroborated by two or more witnesses, and occasionally by all.

Among the various manifestations the following are the chief items briefly described. Complete detailed records and shorthand notes are filed. Two observers only attended all seven sittings. The average attendance was seven.

- (1) Invisible control and movements of heavy velvet cabinet curtains.
- (2) Quality of the "control's" voice answering to the name of "Albert Stuart"; intelligence displayed by original observations and answers to questions.
- (3) Extrusion of "ectoplasm" in various masses, shapes, movements and texture.
- (4) Rapid and complete disappearance of ectoplasm after the Medium was hidden by the curtain; this was proved by her quick re-appearance either without ectoplasm or with a different formation of the material.
- (5) The appearance roughly resembling a human form, on one occasion over six feet high, on another not more than two feet high with a childish voice, swaying rhythmically with the music.
- (6) The detaching and depositing of ectoplasm for analysis subsequent to a promise by "Albert" that this would be done. At two later sittings further specimens were provided.

These specimens of ectoplasm were at first placed in distilled water at the request of "Albert" to prevent disintegration. At the time of writing they are still to be seen at

16, Queensberry Place, hermetically sealed and preserved in alcohol.

One of the most dramatic occurrences took place at the first of the sittings.

The Medium was dressed as described above and placed in a sack of strong material. A strong tape in slot opening at neck was attached, and a strong strand at each side at the line of the waist; the head only of the Medium protruded.

These tapes were tied to the chair and sealed. The tape at the neck was drawn as tightly as the Medium could conveniently bear, and carefully sealed.

During the sitting the Medium walked out of the cabinet in deep trance dressed in her special séance clothes but *without* the sack. She walked across the room trailing behind her a band of ectoplasm approximately four inches broad and three yards long. Walking close up to the light she paused for examination to be made within eight inches of the light in full view of everybody, and the substance was clearly seen to emanate from her nostrils.

The Medium did not return to the sack.

On examination the sack was found attached to the chair, each of the three seals unbroken, including the one at the neck.

At the end of two sittings the Medium was found securely bound by a rope, some four yards long, which had been provided. On one occasion it was found wound round the Medium's neck with a running noose—twice round the waist with several knots—round the ankles and finally taken up the back and tied very tightly round the wrists, binding the back of one hand into the palm of the other. The manner of binding was so tight that rapid cutting was necessary in order to release the Medium from discomfort and pain.

Similar binding of the Medium on the other occasion occurred while the Medium was bodily enclosed in the sack with head only protruding. It had been lashed and knotted round the Medium's body inside the sack.

On examination the seals were found to be unbroken on each occasion.

(It is intended at a convenient date to publish a further and fuller account).

THE MARGERY MEDIUMSHIP.

We have received two accounts of the London sittings of December 6th, 7th, and 8th, of 1929, one being the Proc. S.P.R., of February, 1931 by Dr. V. J. Woolley and Mrs. E. Brackenbury ; and the other a reprint from *Psychic Research* by Dr. L. R. G. Crandon, who asks us to comment upon them.

It is a thousand pities that Dr. Crandon's visit to London was so short, that the points raised by Dr. Woolley could not be cleared up on the spot. These points are :—

(1) That though Dr. Crandon's method of securing Margery's arms " does secure the wrists and ankles firmly to the chair so that no movement is permitted to the lower ends of the forearms beyond what is allowed through the skin moving for a short distance over the underlying muscles and bones " ; yet that the hands themselves being free, " it is by no means difficult to move the table about and to handle and lift up any objects placed upon it, " so that the control is ineffective."

This point should have been cleared up then and there. A year is a long time to take to excogitate such an objection. It should never have arisen. The question of adequate control should have been settled for good and all before-hand. In fact, Dr. Crandon impressed upon the sitters that if no objections were made before or during the sittings it would be assumed *there were none to make*. Silence on the subject at the time therefore signified satisfaction with the arrangements. The amount of movement permitted to the hand moving through the skin, could easily have been noted, remedied, or objected to, before the sitting began.

(2) An objection referring to the spoiled wax. This we shall not touch upon, it is too intricate for definite decision.

The criticism of the method of control is the really important matter, whether normal handling was possible, and the statement that " it is of importance, in judging of the value of the sittings in question, to know if there is any definite evidence that the objects were in fact so handled. It is the chief purpose of this paper to present what we believe to be such evidence."

This turns largely on the statement that the dishes of hot and cold water were " placed in front of the medium " ; but *at an unspecified distance from her hands*, so that the table could be moved by the medium's knees so as to bring objects within reach of one hand or the other, but not of both together.

The implication is that noted by Dr. Crandon of " one observer," who said " the impressing of the wax with any desired imprints could equally have been done by normal means if the stamp or die to be use could come in any way into the medium's possession." As to this, Dr. Crandon remarks that as no " stamp or die " was found before or after, by Lady Barrett, one might assume there was none. If Lady Barrett's statement is to be questioned long after the sitting, examination

of the medium—on all occasions of the sort—becomes futile, and the sitting a waste of time.

As Dr. Woolley explains that his criticisms are confined to the method, and not at all to the *bona fides* of the experiment, it seems superfluous to remark further on the detail of the phenomena, beyond commenting on the fact that a certain freedom of movement on the part of the hands could in no way account for the condition of the bowl of water and other physiological conditions, attested by Lady Barrett, which Dr. Woolley ignores.

Dr. Crandon says that two "Walter" prints were made on December 7th, but this is only alluded to by Dr. Woolley to say that it is "irrelevant to the point under discussion, which is the presence of the medium's finger impression on a quite different piece, namely the "squeezed lump." The cognitions and levitations which I saw when present at the first sitting are not mentioned at all. They were quite out of the range of the medium's hands.

This dispute is one of those unhappy divergencies between honourable men, one of whom is sure of the genuineness of the results, and the other states, long after the experiments, that the control was ineffective. If we write as partisans of the Crandons, that is because we do not think that the "squeezed lump" questions have any bearing upon the other results. Dr. Woolley and Mrs. Brackenbury should show how *all* the phenomena could be produced by *one* hand of the medium working within a range of two, or at most three, inches of lateral range, and without any "stamp or die," no trace of which was found. It does not seem to us fair criticism tacitly to *assume* the existence of such a "stamp or die" when there is practical evidence that the medium had nothing of the sort in her possession, and to omit all reference to the other phenomena. In a criticism of the whole sittings, such as is ostensibly the purpose of the S.P.R. review, the whole of the phenomena should have been given, allowing each its due weight.

ROSE CHAMPION DE CRESPIGNY.

BRITISH COLLEGE OF PSYCHIC SCIENCE ANNUAL DINNER.

The Sixth Annual College Dinner was held on March 25th at 8 o'clock in the Cafe Royal. There were a large number of members of the college present, and also many guests from other Spiritualistic societies. Among the distinguished guests we may mention :—

Rt. Hon. Sir Gilbert Parker, Sir William Bragg, Mrs. Hewat McKenzie, Sir Hugh Smiley, Lady Berry, Mr. W. Kelly, Dr. Fielding Ould, Miss Stead, Lady Smiley, Lady Cumming, Professor MacBride, Lady Currie, Lt.-Col. E. F. Gordon-Tucker, Sir Edward Inglefield, Rachel Countess of Clonmell, Dr. Percy Spielman, Mr. Austen Hall, and Mr. Hannen Swaffer.

Leading points from the very interesting speeches made, are given below.

Mrs. Ch. De. Crespigny, who presided, said :—

I am very anxious that we should not be content with merely furnishing spectacular phenomena along physical lines to satisfy curiosity, but I am also anxious that we should try to learn by studying more definitely than we do, at every opportunity that we can have, for learning what lies behind these astonishing events. We know that they happen and very shortly I hope, we may have an opportunity of seeing at the College something that may help us to get a little further on.

We know very little about ectoplasm. We know its results, but very little about its causes. I would like to draw your attention to an article in *Nature* by Prof. MacBride, about the results of what he called organised cytoplasm and how it was used in the production of what I might call an abnormal limb. Along those lines I think we ought to be able to learn a little of the uses of ectoplasm. If you will look back on some of the phenomena you have experienced, you will see that this organised ectoplasm seems to be necessary to produce the limb required for the production of the phenomena..

I would also say that I feel sure that often in the very precautions we take against fraud we are spiking our own guns, and inhibiting production of the phenomena.

Our healing and mental mediumship at the college is going very strongly, and as far as the mental mediumship is concerned I do not think that any amount of argument or study will bring the conviction that is given by one small personal experience. Everyone has to get that convincing experience for themselves ; I do not think anyone can get that second-hand. My own first experience was a message brought to me by a man who knew me very slightly, he knew nothing of me before, he had never met my husband, and he brought me a message that had been given to him through a medium to be given to me, and nobody could have sent that message except my husband.

Such personal experience goes a far longer way than all the academic reasonings you can possibly have. I am as sure as I am that at this moment I am speaking to you, though perhaps even that is a rash statement, for what with relativity and time-space, there are no such things as time and space, so that one does not quite know where one is. We may not be here at all, but somewhere quite different ! But as far as I know I am here and speaking to you, and I do know that I have spoken to the so-called dead, and that they are still near us and still helping us, and still loving us.

Mrs. de Crespigny then introduced Sir William Bragg, who "clothed the atom with romance and can make the atom dance to his piping."

Sir William Bragg said : That is a terrible reputation to start off with ! I am a guest, not one of yourselves, not even a spiritualist, and I do not know that I believe in anything you do. Mrs. de Crespigny says I am to tell you a little about Faraday and about the work he did, and the way he managed to persuade people of the very important truths he gave to mankind because I suppose the way in which he worked and described what he learned, is the model for all times for those who want to convince others of what they have seen and heard.

Day by day as he came to the end of his work he wrote down what he had seen and observed during the day, what his thoughts were for the morrow. So it is a psychological record of the thinkings of the greatest experimental philosopher who ever lived. It is a very careful work, and perhaps what strikes one most is the way in which he was led by an idea and determined to work it out through its sequences.

His work was practically the precursor of much of our modern thought. You read nowadays of the strange devices of science in innumerable ways, and you can nearly always trace it back more or less to Faraday's work, just as you can trace a river back to the high ground from which it has sprung. Not only so, but we at this present time are practically living on what he did ; that is, keeping alive his discoveries in the production of electrical currents by electrical engineering and wireless. These prosperous industries in England today, are based on Faraday's work.

I am only saying that in our own sciences our own master has done so much to show us how to succeed, that I would like all of us who are investigating to benefit by the pattern which he has set.

If I try, therefore, to tell you something of what those who read Faraday believe, perhaps I am trying to contribute the best I can to what you are interested in.

I want to thank Mrs. de Crespigny for the most kindly hospitality she exercises, I always know what delightful opportunities they are for meeting people.

Dr. Fielding-Ould, the President of the London Spiritualist Alliance was the next speaker.

Mrs. de Crespigny, ladies and gentlemen, I must at the outset express

my gratitude for the invitation I have received to come here to-night with so many distinguished people in the world of Psychic Science.

There can be no doubt, whatever the scientific man or theologian may say, there can be no doubt that the psychic movement is moving forward by leaps and bounds, and the world will be compelled to take more notice of it than it does to-day.

This movement has divided itself into two divisions, one that is very much associated with religion and religious ideas, and the other devoting itself as far as it possibly can to the scientific side. I, personally, very much sympathise with those spiritualists who take a deep spiritual and religious view of their experiences, and of course, I am pleased about it, for if there is one thing it does, it brings down on their heads the thunders of the orthodox. And I know our movement is doing something when I see that the Dean of St. Paul's has written an article. Remember the heretics are always thus. You need not worry about this Dean. He writes to-day exactly what he said thirty years ago, he has made no progress. Spiritualism is making progress, therefore we can congratulate ourselves that we are in an active movement fraught with great benefit to the human race.

With regard to the scientific side, the British College and the London Spiritualist Alliance both have branches which examine the phenomena under the strictest scientific conditions, and if there is any scientific man in Europe, London or America who will suggest any test we are prepared to accept his test and put it forward. We hide nothing. The medium I am dealing with at the moment is not working in the dark, but in point of fact the experiments are carried on with sufficient light to read a newspaper. A common stone thrown at Spiritualists is that they have contributed nothing to human knowledge, and the scientific man says "look what England depends upon, what British science has done." But they have ruled out one side of human personality. Is it right that the subjective side of personality should be ruled out and strangled as it is by our science to-day? At the London Spiritualist Alliance we are gathering evidence that the subjective mind has definite physical powers under certain conditions.

With regard to ectoplasm, I have three bottles of it. It has been examined over and over again, and we have recently re-examined it. It is apparently of exactly the same constituency as the white of egg, very dull and uninteresting. But when you have this poured out in large quantities and made from the most tenuous veil-like material into something as hard or harder than a steel bar, we have to discover what is the intelligence at work. And among other things, it is this great problem that Spiritualists are determined to explore, and to get the man of science to accept. We cannot get anything definite out of the scientific man. He will not say the whole thing is fraud, but will he accept it? No. He says, "I cannot accept this because if I do it would be compromising to my reputation." All I want to say is that we are dealing with a very great subject which will sooner or later come into

its own, notwithstanding the prejudiced attitude of the theologians and the scientists.

Mrs. McKenzie then spoke : " Mr. President, members and friends, this is the first time I have ever been to a college dinner as a guest, and I must thank you for inviting me.

It is now six years since these dinners have become an institution, and I hope they will go on for many more. It is good to find how well the College is going ahead under Mrs. de Crespigny's careful guidance. After referring to interesting observations and experiences in Egypt, Mrs. McKenzie went on to say : It is true that many people who have passed come and stay with those they love ; they value possessions in the same way as the *Ka* cared still about material things. Florizel von Reuter went to Ireland, and psychically heard an old woman desire a particular chair, and that she was annoyed that this had been taken away and sold. He knew nothing about the place, and made enquiries of the landlord. He found that it was so, and he got the chair back into the room and satisfied the *Ka*, that cared so much about the material things left behind. I could tell you a hundred similar instances, but happily, that is not all spirits care about. We believe, in the power of the spirit which can go much further than that. Happily in those circles for communion which we hold, we have great joy in the return of the soul who says, " I have lost all care about material things and now I care for the world of ideals, I care to come back to inspire you in literature, art, and social ideals. I will come wherever I find a willing ear and a sensitive heart. This does not always need séances. By our receptivity we can receive these messages and pass them on. That is how spiritualism is going to help. As we become desirous of help from those great ones who have passed over, so we shall receive it.

We have suffered from the gibes of Church and State. I think the church is foolish when they tell us as Dean Inge does, that they think we are doing illicit work. We are constantly inviting them to join us, as our friend Drayton Thomas has done. If they would only meet us in that spirit, it would be a great help both to us and to the world, because we need the help of all. Spiritualism is linked up with science and religion.

We cannot expect science to come and deal with sensitives who are not willing to accept fair conditions of control. There must be a meeting ground somewhere. Just lately there has been an instance of this. Dr. Osty in Paris, has installed expensive apparatus which he has been using on Rudi Schneider, who is one of the few mediums in the world who has submitted himself to scientific conditions of control during a sitting, with infra-red light. Dr. Osty says that this substance is invisible to human eyes, but the apparatus shows that the substance is there. For the first time this substance has been registered, and he hopes soon to be able to make more experiments and invite scientists

to see what is taking place. We have always held that psychic substance is there, but we have not always been able to show it. If it can be detected by apparatus this is a great step forward. That is the kind of thing we are leading up to, a great science bringing many branches of knowledge together.

Mr. Hannen Swaffer was the next speaker. He said :—

Ladies and gentlemen, we have been set to-night, by Sir William Bragg, a very high standard. We decided to throw open to the *Daily Express* what I can throw open to you—the opportunity of enquiring into the clairvoyance of Estelle Roberts. When taken to a town to which she had never been before in a closed motor-car she can describe to any gathering small or large any spirit friends of people she sees in the audience.

When I had been speaking at the Queen's Hall, Mrs. Roberts called a man from the audience afterwards and she said to him, "Give me that poison." He said, "I have not got any." But she insisted, put her hand in his pocket and took out the bottle of poison. She asked him what he was going to do with that. He then told her a story of unemployment and said he was going straight from the meeting to Hyde Park. He was prevented from committing suicide.

I would remind everyone that the work done at the College and the work being done at all the Spiritualist Societies up and down the land, is the link between science and religion. When science and religion get square to each other it will be largely because of the investigation into psychic science that has been always going on. In the end, when all this work is completed, a new world will have been opened. It will have new courage and vision, and I believe in the end all religions will be united.

Mr. W. Kelly, the Labour M.P., who is trying to get the old witchcraft law abolished, said :—

I am afraid I shall have to hurry away for the Bill comes on again to-night at 11 o'clock, and I must not be away, because it may be just one of those moments when that opposition which I have had to meet with night after night since November 26th last, may be broken. It may be just half asleep to-night, and I may be able to get it past them.

I feel that this is a measure that ought to be on the Statute Book of this country (hear, hear). I feel it is unfair to us as a people, whether connected with the movement or not, it is unfair to the country that there should be on the Statute Book at this time a measure which describes mediums as "rogues and vagabonds."

Night after night, no matter what time the House rises, aye, and morning after morning sometimes, I have had great hopes. There have been two occasions on which I really felt we were going to succeed. One occasion was that Friday when we were opposed by the Member for St. Albans. He made a speech against it. The House was counted

out, and let me say this for the new member who counted the House. He, not understanding the rules, managed to demand that count. Some people who were opposed to the measure had told some of my colleagues that the measure under discussion was not the Bill I had promoted, and the result was only thirty-five people came into the House, and we were counted out. And the newspapers came out stating that the bill had been killed. I did not correct that because I had arranged within five minutes that I was going to reinstate the measure, but I was going to say nothing. We are going on. One great feature is this—I have found much of the early opposition is fading away. One member, a very prominent member of the Church of England opposed it. I asked him why. He said, "I think we have too many laws." I said, "I am trying to erase one," and he at any rate, has been silent ever since that particular time. Others have told me they are not inclined to give any support to the great movement of Spiritualism. I have told them I am not asking that. What I am asking and fighting for in that measure is not whether they agree with Spiritualism, but whatever people's conscience dictates they should have the right to express it.

I am going to fight forward until we are through. Possibly we will come through. The opposition we shall meet with to-night will be from some member who will hold his head down uttering the word "Object." Then if he does they will have it on Thursday, and again on Friday. And I am hoping one of these evenings that I shall get an opportunity of speaking in that second reading. That will force them to a discussion that will last an hour or two, and it will not be to your disadvantage. It will force people to express themselves. And, believe me, I feel I am doing my duty, as one engaged in legislation should do for those who hold us there. When I think of the men and women connected with this movement and the danger attaching to it, the possibility that the police force of this country might be sent to ascertain whether your movement is against the law of the country, and when I think of many of the chief constables having to express an opinion, we have a further justification for the removal of that law.

I thank you for the opportunity of being here, and I hope to have an opportunity of surprising Mr. Hannen Swaffer and Mr. Barbanell, when the bill is no longer a bill, but actuality.

PSYCHIC SELF-DEFENCE.

A Study in Occult Pathology and Criminality (with Bibliography), by Dion Fortune. Author of "Sane Occultism," &c. (Pub. by Rider. 7s. 6d. net.)

"There is more to man than mind and body. We shall never find the clue to the riddle of life until we realise that man is a spiritual being and that mind and body are the garments of his manifestation."—*Dion Fortune.*

Before any student of psychic forces travels very far, he finds that he is investigating solid natural facts, which may reveal to him the "wisdom of the gods," or the machinations of the "devil," and the sooner he observes this, and learns to walk warily until he uncovers the obscure laws governing these opposites, the sooner will he become a master in the sense of being able to govern them. For a master he must be if he undertakes independent observation and experiment, without which he can know nothing. St. Paul seems to hint at such mastery when he says in Cor. I, xiv-xxxii, speaking of psychic gifts, "The spirits of the prophets are subject to the prophets:"

Dion Fortune, whose various books are finding a wide and increasingly appreciative audience, has taken upon herself in this volume to point out some of the swamps—or cactus growths as the case may be—in which the unwary traveller may lose or harm himself. It is not a book likely to be of so much help to a beginner as to those who, having gained a little confidence, think they are competent to run; in psychic experiment the apprenticeship has to be rather a lengthy one. It has been so usual for students who call themselves occultists to administer severe snubs to "simple" Spiritualists, and hang out red flags of danger whenever investigations by the latter are mentioned, that it is a positive relief to find the authoress recognising the valuable work spiritualists have done, and are doing, in introducing and guiding inquirers in their early investigations, and in seeking to tabulate scientific records. Her own record of occult experiences, not an uncommon one, shows us that not all the foolishness or danger is to be found among the Spiritualists. In fact, safety may often lie in the view-point, that it is with their own people that Spiritualists are communing, and not with so-called elementals, coerced to serve various purposes, one hazardous element in occultism.

The interpretation of religion and morality in the light of "other side" experiences, also proves a reliable guard to Spiritualists. The genuine occultist must tread the self same path, and if later he chooses to go further and explore still more obscure powers of Nature, the early experiences provide a sure foundation; occultists who experiment without a sound bottom of early varied psychic investigation are blind followers of the blind and usually land themselves and their fellows in the ditch.

In many things we would follow the author's views unreservedly, *e.g.*, that in view of the spread of knowledge to-day, and the freedom

accorded the average man and woman, and in addition the often spontaneous outbreak of psychic force, it is necessary to speak plainly of these things. To let sleeping dogs lie is not always helpful, we must learn how to deal with them when they wake up, and a guiding hand and voice from one who has faced the difficulties is very welcome. A student of the invisible psychic forces should be thankful to arm himself with such knowledge and wisdom as he can glean from more experienced travellers, but, unfortunately, psychic power often means undue egotism which blinds him to danger. Hypnotic suggestion by a strong minded person over the weak or sensitive by which he may bend them to his will is well known ; the danger lies in the suggestion being so subtle and destructive that irreparable damage to the sensitive may happen. A personal experience by the author when she was ignorant of psychic forces, and which broke her up for a considerable period, made her aware that this power acts, not on the conscious mind which might resist it, but on the etheric brain, and may set up a deadly dissociation of personality. The remedy lies in examining the suggestions that reach our minds, and that seem to well up spontaneously within us, and to judge them as dispassionately as possible and steer our course in the light of the best reason we can find. Such suggestion may operate from the "other side" also, and must be the subject of equally careful discrimination. Fear must be driven out and life met with courage. If one is attacked and nearly overmastered, an appeal should be made for help to some psychic or healer who can break the suggestion and re-unite the etheric and physical consciousness. Dion Fortune holds that the widespread animus against witchcraft in mediæval days, probably arose from a recognised illicit use of this unspoken hypnotic power, exercised against people who were disliked by the witch, and that this power is at the base of all so-called Black Magic. The recognised appurtenances of witchcraft, wax images or hair or skin belonging to the one attacked were means for concentration towards destruction, as is well testified to among native races to-day. It certainly argues a very low mentality of the period if this view is correct, and the one thing noticeable in the records of witchcraft is that seldom, if ever, is there any mention of communication with departed friends, which would have purified the psychic ; the contact seemed to be with the "Devil" or "Master of the Witches." At the same time, we have very imperfect records and we would judge that there might be much distortion of evidence and that the best aspects would not be allowed to appear in any legal records ; but the point is worth remembering.

Rather an unpleasant chapter on the extrusion of the etheric body includes the idea of the formation of artificial "elementals" through psychic force utilised to clothe a hateful or angry thought—the latter goes beyond spiritualistic theory, but is a warning to the psychic as to the proper control of his emotions, for, his loosened etheric body can conduct dynamic force and "thoughts become things" through this power. We recall the story of Anna Kingsford, who had a deeply rooted hatred of vivisection in her early days as a medical student in

Paris, and who, when she heard of the experiments of a peculiarly heartless doctor, expressed her dislike vehemently. The next day, to her horror, news came that this man had died suddenly, and she felt that in some way her active thought had been responsible. But whatever our views, we can agree with Dion Fortune's remark, apropos of the action of mind upon the etheric body, which we know well through our study of physical mediumship : "I dare to prophesy the next advance in medicine will be bound up with the knowledge of the nature and function of the etheric double."

Vampirism, refusing to allow our psychic forces to be unduly drawn upon for any purpose ; hauntings—of place or person, which may be real, by an earthbound entity, or made visible or audible by the power to perceive old images in the reflecting ether, are attributed by the author to ancient magic, especially where lodges with their ritual practices have gathered ; examples are also given of disturbances left in dwellings formerly used by some modern occult lodges. Scenes of violent hate and passion are also the origin of many disturbances, and the remedy lies in refusing to react to such attacks. When they are not accepted they return back to the sender, in or out of the body, who may be hoist with his own petard. My own method would be to appeal to a definitely higher intelligence for guardianship, refusing all thoughts of fear, or of ill-will, and demanding protection from the spiritual "police" of whom the authoress speaks, and from whom I, too, have had definite help in time of need. Nothing is outside law, and by putting oneself in line with the higher spiritual forces, we claim and gain their protection.

The *raison d'être* of the book is to prevent the many who join occult secret societies from being imposed upon by those leaders who only wish to get members into their personal power, and have none of the boasted advanced teaching to offer. There are good lodges and bad, and the author seems to have had her share of the latter ; a good deal of the advice as to self-protection is on simple ritual lines, which may assist the more important purification and harmonising of our own consciousness, without which any means employed to repel attack is worthless.

Surrounding oneself with an invisible protective aura, refusing to recognise an unpleasant force, interlacing the fingers and keeping feet together if psychic power is being drawn unduly, are all well known methods employed by and taught to those developing psychic powers. The gaze of the eye, so commonly used by magnetic persons upon others can be met by refusing to accept the gaze and its power, or as the author suggests refusing to meet the eye and letting the gaze rest on a spot between the eyebrows of the gazer. These methods are for people whose nerves are good, but if there has been a wearing down by previous suggestion, or an indulgence in drugs or alcohol or extreme fasting, then it may be extremely difficult to repel attacks without help from stronger souls. On a visit to U.S.A. I met a man medium who had a peculiar influence on many of the women he met.

I found it lay in his fixed gaze as he shook hands, which often left them dazed ; he had probably enough power to withdraw a portion of their etheric body and leave them unstabilised.

Dion Fortune is aware that her book will not be liked by many who are indulging in the illicit use of psychic and occult power—the latter only means that the force is organised through groups and ritual and a demand for pledges of secrecy which may mean much or little, but she sets forth the advice out of her own experience and the need for such help in her own early studies. She has a wide knowledge of pathology and psychology, is herself mediumistic, and speaks out of a varied and practical knowledge, and the reader, although his flesh may sometimes creep at some of her information, will feel grateful for the courage shown in issuing this book.

Do not let us run away with the idea, however, that we must meet with all these experiences, or even any of them. We need not fall over a precipice in order to learn that a fall may be hurtful. Let us be wise and proceed slowly on a track which is not yet fully signposted, and above all, work in full sincerity and truth and seek the co-operation of the Enlightened Ones at every step on the way, and we shall be well protected. Pioneer work has its joys as well as its difficulties, and every advance makes a more firmly beaten path for our successors.

BARBARA MCKENZIE.

NOTES BY THE WAY.

Perhaps the event of the quarter most important to spiritualists is the "counting out" of the House of Commons on January 23rd, 1931, when the Spiritualism and Psychical Research (Exemption) Bill was introduced by Mr. Kelly, M.P. for Rochdale. Lieut.-Col Fremantle, M.P. for St. Albans, opposed it. Those who are curious on the point will find correspondence in *Light*, of March 7th, which will interest them, and in Mr. Kelly's speech at the Dinner, p.

Meanwhile we may note that at the Portsmouth Police Court, Mrs. E. Farr, of Devonshire Avenue, Southsea, was summoned for pretending to tell fortunes and was fined £3 or twenty-one days imprisonment. It appears that Mrs. Farr conducts regular Spiritualistic services in a wooden structure at the rear of her house. We do not know Mrs. Farr, but we do call attention to the fact that any medium giving psychic phenomena, in public or in private, with or without a fee, is liable to prosecution. The only remedy is the amendment of a law which came into existence in 1824, before psychical research was even thought of.

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Another event of some note is the circulation among members of the S.P.R. of Mr. Dennis Bradley's "Indictment," which gives 29 extracts from "a large mass of letters which Sir Arthur Conan Doyle received expressing agreement" with his resignation. The general tone of these letters may be exemplified by the 29th quoted:—

29.—"I have written to Mr. Besterman to express my deep regret at the method and tone of some more recent communications in the Journal. They do not conduce to friendly feeling, nor to the progress of the researches for which the S.P.R. was founded."

If Mr. Carl Vett, the General Secretary of the International Congress, is correct in his statement that "without being suspected of Spiritualism nearly all of us have, I think, obtained through Psychical Research, the conviction of the survival of the soul after death," the generally sceptical tone of the S.P.R. publications, can scarcely fail to have a prejudicial result on their membership. If people do not find adequate treatment of all the supernormal happenings for the examination of which the S.P.R. was founded, they will certainly go elsewhere. Investigations on the Psychology of Nonsense Names, or the Psychology of Card-laying and guessing, will not keep the attention of those who wish to see fair and dispassionate consideration of *all* the valid evidence on which to form reliable opinions. An attitude of "sitting on the fence" for forty years satisfies no one.

* * * * *

An exceedingly interesting departure has been made by the Columbia Gramophone Co. and Mr. Laurence Cowen, in recording publicly one of Mrs. Meurig Morris' trance addresses. On Friday, March 20th, 1931, a distinguished company of about fifty persons were present under the presidency of Mr. Ernest Oaten. After an Invocation by Mrs. Morris, *Abide with Me* was sung, and then the address of "Power," the medium's guide, was given.

The Columbia Company gives the following programme:—

It was suggested that the record itself should contain evidence of its authenticity, and that it should be made under conditions that, as far as is known, are technically impossible.

It was arranged that eminent people should first autograph the record surfaces before the actual recording. Mrs. Meurig Morris, in the Recording Studio, before an audience of over fifty independent witnesses, will deliver, while in trance, "Power's" address to the microphone, while in the adjoining room engineers will operate the recording instrument.

In the room where the apparatus is, the recording engineer will take an autographed "blank" for the first side, place it on the instrument, make necessary adjustments and commence to record, without giving any signal to the Studio. The Spirit "Power," we are told, will start his speech at the moment the engineer commences to record.

When the first side is completed, "Power" is to finish automatically, and pause for an undefined period while the engineer in the other room removes the completed master record, deposits it in a place of safety, places the second record blank for the reverse side of the record on the instrument, and sets the apparatus for the continuation of the recording.

It is believed to be impossible to judge the period of time (which may be anything from half-a-minute to five or even more minutes) that may elapse between the making of the first side and the second. When the engineer commences to record the second side, "Power" will have to continue his speech in the Recording Studio at the same moment and to finish in approximately three minutes, the time usually allowed for each side of a record.

The two discs containing the recording will then be autographed again by several members of the audience, and these signatures will appear on all records subsequently manufactured as an assurance that they are reproductions of the actual recordings witnessed by the company present.

* * * * *

An eminent member of the medical profession recently tested Señor Macedo's anæsthetic electrical machine. Dr. E. Leschke, professor at Berlin University and medical advisor to President Hindenburg, testified as follows:—

Señor Mario Macedo filled one of my very painful teeth with his Electro-Antidolor Macedo No. 5, in a manner that was absolutely painless. The anæsthesia was absolutely perfect. Even afterwards there was no pain. There was no bad effect on the action of the heart, pulse, or circulation of the blood.

I am very pleased to have had the opportunity of personally experiencing this Brazilian invention, and I wish it the best success.

(Sgd.) Professor Dr. E. LESCHKE,
of Berlin.

This machine is alleged to have been accurately described to Señor Macedo and his secretary, neither of whom have electrical knowledge, by their spirit-guides. This is a detail which may have some value for those who (neglecting the testimony of survival) insist that nothing useful comes through the spirit-world!

Details can be seen in *Light*, of January 10th, 1931.

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The National Laboratory of Psychical Research has now been removed from 16, Queensberry Place, and its new address is 13d, Roland Gardens, South Kensington, S.W.7. Mr. Harry Price writes to *Light*, of January 31st:—

"Your readers may be interested to learn that I have secured a portion of Teleplasm which has been subjected to the best expert analytical skill available. Its structure and constituents have been determined, and a series of twenty-six microscopic slides, prepared in various ways, illustrate the histology of the subject."

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The Council of the London Spiritualist Alliance have decided to found a Research branch to be known as the London Psychical Laboratory. A Committee has been formed on which the following gentlemen have consented to serve:—

Lord Charles Hope, Sir Ernest Bennett, M.P., Mr. H. F. Prevost Battersby, Mr. W. J. Miller, Mr. H. Leitner, Dr. Fielding Ould (Chairman). Miss Phillimore will be Secretary. Their first Report will be found on a preceding page.

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Mrs. Cannock tells a very amusing tale against herself which, incidentally, is good argument for the impersonality of her faculty.

Among the articles handed up to her to "psychometrise" was a length of broad elastic. "Holding this in my hands I said: 'The owner of the article will soon have a change and will leave Coventry unexpectedly. She has been worried about her health, but need have no apprehensions on that score, as her health is not seriously affected and will soon improve. There is one thing in particular as to which I must warn the owner of this piece of elastic: she is much too prone to fly into tempers. I feel she often becomes temperamental and bangs doors violently. This is bad for her health, and I would counsel her to control her hasty temper.' After the sitting my husband remarked, 'You have given yourself away, my dear.' Only then did I learn that the piece of elastic belonged to a belt I had habitually worn! I think I may say that the warning I gave to myself was effective."

* * * * *

Mr. Dennis Grinling, the Secretary of the S.O.S. Society for supplying food and shelter for destitute men and helping them to find work, quotes a number of cases in which highly-skilled men have been helped to employment by the Society, which numbers among its executive and patrons Mrs. St. Clair Stobart, Vice-Admiral J. G. Armstrong, Lady Conan Doyle, the Duchess of Hamilton and Brandon, Miss Lind-af-Hageby, and Sir Oliver Lodge.

* * * * *

At a gathering of the clergy of the Free Churches at All Souls Church Room, Langham Place, the Rev. C. Drayton Thomas addressed the assembly of over a hundred clergy on communication with the departed. He alluded to the difficulties attending personal investigation and to the steady growth of the movement called Spiritualism.

Invitations were extended to the head of many London Churches and there was an excellent response. The object of the meeting was to discuss the place of Spiritualism in the Churches, and the subject was debated with keen interest. There was some opposition, but the general sense of the meeting was in favour of further examination of the claims of Spiritualism. A paper was read from the Rev. Vale Owen, absent through illness. A further meeting was planned for February. It is high time that the clergy should take an interest in a movement

which is making such wide progress, often in directions which emphasise the need for sane guidance. Mr. Ernest Hunt states that his advertisement of the February meeting was refused by the *Church Times*. He remarks that the tradition of refusing to look through the telescope still, persists in certain quarters.

* * * * *

Mrs. Meurig Morris continues to draw crowds to her Sunday lectures. "Power," her control, speaking on Sunday, February 15th, on "The World and Worlds to Come," emphasised the need for bearing in mind that in our life on earth it is the spiritual qualities that are of main importance, for they only endure. Man's responsibility must ever impel him to make for what is right and good and just, and so, in material things he must do his utmost in these directions as a necessary preparation for the larger life to come. Evil is *not* outside the scheme of things. The Law of Causality, operating in the confined conditions surrounding man on earth, brings with it both good and evil. It is part of the Divine order of things that man must overcome his surroundings in order that he may see with clearer vision. The key to progress is the understanding of the powers of the soul, and the necessity of bringing our individual lives into harmony with the Divine purpose.

* * * * *

Mr. A. B. Davies, of Hamilton, Canada, has issued an "Urgent Manifesto" to the Clergy, in which he traces the world's trouble to-day to its adherence to obsolete systems in Religion and Economics. He says that "people are getting both Godless and lawless because both religion and law are incomplete and old, and we do not let them get modernised." But he also speaks of "dark powers" and evil ones "who deliberately fight against the Divine Government of life. These also are antique and obsolete ideas belonging to a past stage of evolution. There is no darkness but ignorance and prejudice, and the "dark powers" have no other origin. We have abolished "hell," but the "Devil" still haunts our churches.

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"All that is logically proved, whether by psychic science or psychic philosophy, is human survival of physical death, the perpetuation of personality, the continuation of consciousness beyond physical dissolution. . . The utmost that the intellectual process can achieve in the matter is the recognition that something of man survives death in a kind of mechanical or galvanic fashion. The sanctities, the splendours, the poetry and the vision of life, are beyond its ambit." ("Survival" by David Gow. p. 141.)

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Mrs. Philip Champion de Crespigny, who took the Chair at the Sunday evening service at the Fortune Theatre on the 1st of March, stated of psychic communication that it has been urged that we never receive anything definitely new. Two thousand years ago a great Teacher came to earth, bringing a standard of ethics that has never been surpassed. He told man the line of conduct they should adopt. Why should we expect anything new until we have modelled our lives on those teachings? The proofs of the continuity of life that we are now receiving from the Unseen, are not at all new, but men pay little attention to them. Those who teach us from the Unseen world make

no claim to omniscience, nor would they reveal to us anything that would save us the trouble of thinking for ourselves.

* * * * *

The Ministry of Spiritualism has suffered a great loss in the death of the Rev. Vale Owen. His place will not be easily filled. Self-abnegation was perhaps the leading feature in his character. His works are conceived in a modernised version of the Apocalypse. In one of his books in answer to his inferred fear that his work might be put down to imagination, his deceased mother, he says, told him, "My boy, it is your imagination," adding that for years his guides had trained that faculty. *The Morning Post* says:—

The Rev. George Vale Owen, the well-known spiritualist, whose writings on *Life Beyond the Veil* created widespread interest, died at his home at Farnborough, Kent, on March 8th.

He was born in 1869, in Birmingham, and after serving as office boy in a Smethwick foundry, was for three years in a Birmingham office, during which period he determined to enter the ministry. He joined the Midland Institute and Queen's College, Birmingham, and had an arrangement by which he acted for a portion of his time as assistant to his father, who kept a chemist's shop, thus obtaining time for study.

He was ordained when 23 years of age, and after holding several curacies in Liverpool, accepted in 1908 the living of Orford, Warrington, where he remained until 1922. During this period he built the Church of All Hallows, and became its vicar.

He resigned the living of Orford in order that he might devote his time to the dissemination of Spiritualism. His activities included leadership of the community which organised the Spiritualist "Healing Circle." He was one of the first clergymen of the Church of England to embrace Spiritualism.

He was the author of a number of works, including "The Life Beyond the Veil," "Facts and the Future Life," "What Happens after Death," "How Spirits Communicate," "Problems which Perplex," and "Body, Soul, and Spirit."

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One of our members, Mrs. Murray Chapman, is at present visiting the Laplanders' Fair in Norwegian Lapland. She is travelling alone, and will be the first woman to have crossed Lapland in the winter. When last heard from, the temperature was 22° below zero. Last year she rode alone with a guide 200 miles across Iceland, and brought back some latest news of spiritualism in that country.

* * * * *

Mr. Arthur Ford, the American clairaudient medium, is coming to London in May. At the time of writing he is happily reported to be convalescent after his serious motor accident, and arrangements are now being made by the British College and the Spiritualist Community to hold a big meeting at Queen's Hall at which Mr. Ford will give an address as well as a demonstration of his unusual psychic gifts. The date fixed for this is June 9th. We hope that the College will be well represented. Meantime we take the opportunity of expressing our gratitude that Mr. Ford's injuries, serious though they were, did not prove fatal, as was feared at first.

We wish to record our lively appreciation of the repeated gifts of flowers which have adorned the College premises for many weeks. These welcome gifts come from certain members who desire to remain anonymous. Our cordial thanks go to the gracious donors.

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A Bookstall for the sale of books and pamphlets has now been provided at the College. This will be in charge of Miss M. Robinson, who is very kindly giving her services. A list of books on sale is published in this number of *PSYCHIC SCIENCE*, but it should be noted that practically any other volume can be obtained within twenty-four hours.

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Our new Library Catalogue is now ready, and may be obtained from the Librarian. Price 1s. 6d. per copy, or 1s. 8d. post free.

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During the term we have had many interesting and instructive addresses, and we desire to express our thanks to the speakers for their valuable lectures.

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Our sincere thanks are due to the member who has so kindly given flower vases and palms for the decoration of the College premises.

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I must apologise for the late appearance of this issue. The date of the College Dinner has made the delay unavoidable.

EDITOR

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APPEAL FUND.

The ready response to our recent Appeal has been very gratifying, and has included a gift of £200 from a generous member who desires to remain anonymous. We desire to express our thanks also to the following members:—

Mons. G. Adan, Mrs. Annesley, Mrs. Kelway Bamber, Mrs. Bertram, Miss Bosanquet, Miss E. M. Bubb, Miss Cargueray, Mrs. Colville, Mr. R. T. Cooke, Miss L. M. Corry, Rev. H. Crabtree, Lady Cumming, Mrs. Davidson, Mrs. Davies, Miss Day, Mrs. Devenish, The Lady Dewar, Mrs. Dimock, Mr. H. Emmons, Mrs. Enthoven, Col. F. W. Evatt, Miss Tom Gallon, Dr. C. E. M. Garrett, Miss E. B. Gibbes, Mr. J. A. Gillett, Mr. C. Gonville, Mrs. Gibbons Grinling, Professor T. C. Grondahl, Brig.-Gen. E. A. Grove, Mrs. Hackney, Major J. M. Hamilton, Lady Harris, Mrs. Heelas, Mr. F. Heron, Mons. Oscar Herrmann, Mrs. Hislop, Mr. J. D. Hossack, Gen. G. C. Kemp, Paymaster Lt.-Cdr. K. N. Lawder, Mr. H. Lazell, Mrs. Leeds, Rev. R. W. Maitland, Mr. W. Mansford, Mr. Charles Marshall, Captain F. McDermott, Miss J. Mellis, Mr. J. Millar, Mrs. Nunn, Lt.-Col. R. F. C. O'Brien, Mr. A. W. Orr, Mrs. Overton, Mr. and Mrs. Polak, Miss Poulton, Mrs. Ralli, Mrs. Rawsthorn, Mrs. E. R. Richards, Sybil Viscountess Rhondda, Lady Scott-Moncrieff, Miss Spears, Mrs. Spencer, Miss Swan, Mr. J. D. Turner, Mrs. Uzielli, Mrs. Vint, Miss H. A. Walker, Mrs. Wathen, Mr. A. Weldon, Mrs. E. Wright, Mrs. Podmore, Mr. H. W. Seton-Carr, Mr. T. Stancomb, and anonymous donors.

BOOK REVIEWS.

THE SOUL AND ITS MECHANISM.

By Alice A. Bailey. (Lucis Publishing Co., New York; and Watkins, Cecil Court, London, W.C.2.) 8s. 6d.

THE NEW ASTRONOMY AND COSMIC PHYSIOLOGY.

By G. E. Sutcliffe. (Rider & Co.) 4s. 6d.

"Our attitude toward the philosophical and psychological thought of the East is, for the most part, either one of indiscriminating awe, or of equally indiscriminating distrust. . . . The worshippers are as bad as the distrusters. Neither advance us toward a fair appraisal of that large body of Eastern thinking which is so curiously different from our own, and yet . . . so fundamentally the same in its essential quest."

(Foreword, "The Soul and Its Mechanism.")

This, written in America for Americans, is almost as true in Britain. In view of the abysmal ignorance of the Indian masses of everything outside their own villages and the crude idolatry which is prevalent, a state of things which Brahmanism fosters rather than discourages, educated and intelligent Europeans who have studied the Sanscrit literature in translations are apt to distrust that literature as a guide in modern life. That was the attitude of the present writer when he came across the two books which stand at the head of this article.

Both books make extraordinary and very far-reaching claims.

The first-named is a serious attempt to assimilate the most modern notions on psychology, Behaviourism, Freud's psycho-analysis, and the endocrine glands on the one hand, with the Oriental doctrines of Fohat (Divine purposive Mind), Prana (the intermediary Energy), and Kundalini (the integral life of the atom) on the other.

The aim of the book is "to unite the Eastern or vitalistic conception with the Western or mechanistic conception, and so to bridge the gap between them." To do this the writer says that first "it is necessary to establish the fact of the existence of the etheric body."

To establish this fact quotations are adduced from Newton, Henry More, Robert Boyle, Sir William Barrett, Sir Oliver Lodge, and Dr. Joad in support of the hypothesis of the Ether, but no mention is made of the experimental side which most spiritualists regard as conclusive—that the material body is actually formed on an invisible, cellular, "etheric" body, cell by cell, and therefore exists as an actual though invisible "counterpart" of the visible man. Spiritualists are well aware that this etheric counterpart, animated by the spirit (or Mind) is the real invisible man who survives death. This makes all the abstruse speculation on the nature and location of the soul, out-of-date and negligible. The soul is the invisible man necessarily complete in all his parts; for each of the organs of the visible body is made by the invisible cell assimilating matter to co-ordinate itself with the material world.

This is as true of the endocrine glands as of any other organs. They have the same psychic origin as the rest of the body.

We now come to the essence of the book, which is, that the very latest discoveries of the endocrine glands are parallel with Hindu teaching on the centres of force in the human body.

The word "endocrine" comes from the Greek *krinein*, to separate. The secretions of these ductless glands are, or contain, the "hormones" which excite the most marvellous reactions known to physiology.

Beginning with the head and working downwards there are seven glands of special importance. These are:

Name.	Location.	Secretion.
Pineal gland	Head	Unknown
Pituitary—	Head	
Anterior		Unknown
Posterior		Pituitrin
Thyroid	Throat	Thyroxin
Thymus	Upper Chest	Unknown
Pancreas	Solar plexus region	Insulin
Adrenals—	Behind the kidneys	
Cortex		Unknown
Medulla		Adrenalin
Gonads	Lower abdomen	From testes and ovaries.

It would be impossible here to enter on the physiological properties of these glands, even if they were better known than is the case. But one extract may be given.

A child was brought to a German clinic suffering from eye trouble and headaches. He was five years old, and very mature, and apparently had reached the age of adolescence. He was abnormally bright mentally, discussing metaphysical and spiritual subjects. He was strongly group-conscious, and only happy when sharing what he had with others. After his arrival at the clinic, he grew rapidly worse, and died in a month. An autopsy showed a tumor of the pineal gland.—(Louis Berman, M.D., *Glands regulating Personality*, p. 89.)

The parallelism with the Indian force-centres (chakras) is as under :—

Head centre	sahasrara chakra	pineal gland
Centre between eyebrows	ajna chakra	pituitary body
Throat centre	vishuddha chakra	thyroid gland
Heart centre	anahata chakra	thymus gland

Diaphragm.

Solar plexus centre	manipura chakra	pancreas
Sacral or sexual centre	svadhisthana chakra	gonads
Centre at base of spine	muladhara chakra	adrenal glands.

It is beyond my competence to speak on any of the above, but there is certainly a *prima-facie* case for consideration of the Eastern teaching according to which, "the vital or etheric body is constituted of ether and acts as the conductor of *prana*, which is the life-principle which energises matter and produces form."

Our author concludes :—

"The question which appeals most strongly to the Western mind is how to achieve greater efficiency in operation. Man, the soul, is limited in his operating efficiency by the condition of his instrument. If the glands, nervous system, and the etheric body with its centres, is out of adjustment and not functioning properly, man, the soul, must repair or heal them. It is only because man is essentially a living soul, that we can even conceive of his glands as not functioning properly, much less proceed to study, correct, and perfect them."

The second of the two books mentioned at the head of this article has suggested the latter part of that on p. 18, which is on the latest development of Physics. It is therefore unnecessary to enlarge much upon it here. The essence of the matter consists :—

- (1) In the possibility, or otherwise, of "monochromatic" vision.
- (2) The real (telescopic) existence of the ultra-Neptunian planets.
- (3) The mathematical exactitude of the "master-key."

These three factors we are not in a position to verify, but they seem to establish a *prima-facie* case for the New Astronomy : if these three can pass

expert scrutiny as fact, they promise a solution of the ultimate problem of Physics and modern Astronomy. That problem is : Are we living in a universe which must eventually run down by the degradation of energy ; or is that universe instinct with Life so that it can renew itself without limit ?

GRADES OF SIGNIFICANCE.

By G. N. M. Tyrrell, B.Sc. (Rider, 17s. 6d.)

In the *Revue Spirite* for last month there is a story of a group of Parisian pressmen who were ridiculing the spiritist messages from America. One of them desired to try. They procured a little table, and sat for "raps." To their amazement, the raps came. After receiving messages on Love, Friendship, Ambition, and the like, Philosophy was proposed. The answer came—"Jeux de mots, analyse du vide, synthese du faux." (Playing with words, Analysis of Emptiness, Synthesis of the false.) True enough of the old materialist philosophy ; but is it true to-day ?

It is difficult to criticise fairly a distinctly philosophic work which disclaims novelty and avoids technical language. The author's position as I understand it, is that all values of visible things depend on the *aspect* in which they are considered. "Physical perception is true, and substantial objects are real, but only on one certain significant grade." (p. 18.) He quotes from Eddington : "It is not the basic structure, but the principle of selection which plays the all-important part in determining whether such a law as the Conservation of Energy shall take rank as a law of nature. . . . The principle of selection followed by the mind appears to be primarily a search for the things that are permanent," (p. 74), *i.e.*, the mind picks out the things that are permanent in an otherwise indifferent universe. "The scientist does not *perceive* his world, he *deduces* it." The author is brought to conceive of the "*ens*" (Lat., existence, pure being) to express "the essence of a thing which lies beneath its physical appearance in the same way that the human personality lies beneath the physical organism. (p. 90.) This is not very different from the experimental fact of the invisible or "etheric" body on which, cell by cell, the material body is constructed.

His treatment of Spiritualism is what concerns us here. He says :—

"The attitude of spiritualists in general appears to ignore the diversity of difficult points with which the subject bristles, and to treat it as a homogeneous whole. Thus they get rid of the need for putting forth the mental effort required for constant discrimination. . . . Examination reveals spiritualism as a whole to be a mixed mass of truth and falsehood ; of real facts distorted in the presentation ; of unrecognised meanings ; of the deception which difficult circumstances have brought upon people of limited vision in their attempt to deal with what really transcends their scope ; the distortion of true facts which results from an attempt to compress them into limited language, and the failure to recognize things for what they are." (p. 192.)

Now this is a very partial view. It is quite true of persons of limited vision, but quite false of the higher type. It ignores that we have before us a body of imperfectly-substantiated phenomena, in which, however, there are certain well-defined facts which spiritualists of the higher type recognise *as facts*. Chief among these are the physical phenomena which some "researchers" put down to "fraud," despite the plainest proofs of their reality : Materialisations, psychic portraits, apports, and personal clairvoyance. Essential Christianity rests on physical phenomena of the same kind. The Appearances of Jesus after the Passion are made credible by present-day materialisations. They were, and are, adapted to every type of mind. It is a minor matter that spiritualists of limited powers should fail to discriminate as they should, between the acts and faculties of the incarnate and the discarnate spirit of Man.

Thoughtful spiritualists will find many passages in the book, with which they can cordially agree; for instance:—

“The body that is left behind at death never was part of the person that used it . . . and was only borrowed by the personality we knew, and used by it as a temporary vehicle of expression.”

But the subject as a whole is superficially treated. The author's last remark would have gained cogency had he been aware that his final quotation is the mistranslation of a Hebraism. It should run:—“*Shall I lift up mine eyes to the hills? Doth my help come from them?* (No.) My help cometh from the Lord Who hath made heaven and earth.” This emendation is by a first-rate Hebrew scholar (Dr. Ginsburg), who thus put meaning into a phrase alluding to the Syrian hill-and-grove idolatry, a phrase which, as it stands, is as much a “blessed word” as “Mesopotamia.”

S. DE B.

LESSONS FROM THE BEYOND.

By “Julia.” (Messrs. Rider and Co. 2s. 6d.)

One of the most widely read scripts of the past thirty years was “Letters from Julia,” given through the hand of W. T. Stead. Julia has now given these “Lessons,” and in her Preface, Miss Stead gives an account of how Mrs. Corelli Green was chosen as the channel of communication.

Julia says she can teach no new lessons, can bring no new truths, for all has been taught before; but what she endeavours to do is to put things in a new light; and it is the new light that is often so helpful.

The importance of Love, Humility and Right Thinking is stressed; the difficulty of impressing those on earth is pointed out; and that uncorrected faults here mean retarded progress later is a lesson insisted upon. Julia speaks of the poverty of aimless lives and reminds the reader that his spiritual condition later will depend on the condition in which he leaves the earth life, that his spiritual condition will be the condition he is now living in.

The author states that Re-incarnation is a fact, but qualifies the statement by saying that there is free-will to a large extent. She further states that many are “born with gifts that are developed from a previous existence.” Many who believe in this theory cite the genius in support of it; but may not the genius be one who is more open to inspiration than his fellows, or in other words a sensitive?

Julia asks a very pertinent question when she enquires if it is “phenomena alone that are being sought for in the Spiritualistic Movement”? She points out that spiritual progression should be the aim of all who are satisfied that communion between the planes is possible.

This little book will appeal to many, and its price places it within the reach of all.

S. O. C.

THE DIARY OF A SPIRITUALIST.

Written and published for private circulation by John B. Reimer, of Forest Hills, New York, U.S.A.

This little book is an account of thirty-five sésances held by Mr. Reimer with the medium, Mr. Lake. In a review which is avowedly scientific we shall not criticise any of the phenomena from that point of view. It will suffice to quote Mr. Reimer's breezy passage (p. 11) on “test conditions.” Our readers will recognise some allusions to recent “investigations” of a celebrated medium.

At the present time test conditions, while impressing the individual scientist, carry very little more weight with Official Science than ordinary sittings, although obviously they are the only conditions under which professional

Psychic Researchers should do their work in order ultimately to make a dent on the Scientific Mind. Even among Psychic Researchers themselves, the argument waxes hot as to what constitutes test conditions and perfect control. If the door is locked, there might be another key ; if the bolt is closed, "invisible horse-hair strings" might be attached to pull it back ; if the door is sealed, the windows must be considered ; if the windows are sealed, the putty might be loosened and the whole pane of glass taken out ; if the Medium's mouth is examined and nothing found which is not part of a normal mouth's equipment, the Medium should have been given an emetic to cover the possibility of regurgitation ! Physic should also have been administered (as you never can tell what tricks these Mediums are up to). Even if the Medium is stripped, medically examined, arms, legs and neck lashed, ankles tied and thus "signed, sealed and delivered" into a glass cabinet in sight of all the sitters, and the phenomena persist in occurring, there always remains in some professional minds the doubt that something might have been overlooked. What is usually overlooked with this type of investigator, is an examination of himself by a Committee of Alienists. We have to admire the frankness of a noted psychologist who is alleged to have stated that "even if he were convinced of the facts, he would not accept them, as they would upset his entire life's philosophy." Much is made by psychologists of the "will to believe," but "the will *not* to believe" is often overlooked although the latter state of mind is as much in evidence as the former. . . .

Such being the case, why should a layman attempt to experiment in a pseudo-scientific manner ? His personal testimony, backed by intelligent witnesses, is just as valid and competent, and, from certain angles, even more so, as far as the facts are concerned, as that of any professional or scientific researcher.

The book should be obtainable in England.

CONAN DOYLE MEMORIAL.

The Hon. Secretary of the Conan Doyle Memorial informs us that Messrs. Raphael Tuck and Sons, of which famous Publishing House Sir Arthur Conan Doyle was formerly a Director, have very generously presented the Memorial Committee with five thousand photographic post-cards portraying Sir Arthur in a particularly pleasing manner. Each bears a facsimile autograph.

The Churches and Societies, many of which have already appointed collectors for the Memorial Fund, will find these photographs a very acceptable accompaniment to the receipts given for donations.

Many readers will probably desire to have one of these souvenirs. If they will send six penny stamps addressed to the Hon. Secretary, Conan Doyle Memorial, 16, Bank Buildings, St. James's Street, London, S.W.1, they will be adding a little more grist to the Memorial mill. Lady Conan Doyle will be asked kindly to add her own autograph to the cards. Those who cannot spare even sixpence in these difficult times, are invited merely to send a large stamped and addressed envelope, for Sir Arthur's heart was ever warm in comradeship with the poor.

CORRESPONDENCE.

47, GREAT ORMOND STREET,
BLOOMSBURY,
LONDON, W.C.1.
January 13th, 1931.

To the Editor, PSYCHIC SCIENCE.

SIR,

I have read with interest the observations at pp. 271-283 of your issue for January, 1931, on my book, *Some Modern Mediums*. I always welcome criticism of my writings, since it is only by having them criticised that I can hope to improve my work. I am grateful, therefore, though I could have wished, if I may say so without seeming discourteous, for a little more accuracy in representing my methods and views, for the amount of space you have devoted to my book.

But I do venture to protest against the attempt, several times repeated, to identify with me the Society for Psychical Research. As is very well known to you, the Society does not accept responsibility for what is printed in its own *Proceedings* and *Journal*, let alone for a book issued in the ordinary way by a publisher. As this fact may not be known to some of your readers, I think they should have been told, at least, that I conclude the preface to *Some Modern Mediums* with these words: "As I have the honour to be an official of the Society for Psychical Research, it is perhaps as well for me to explain that the views expressed in this book must not be taken as being necessarily those of anybody but myself." I haven't a copy at hand of the issues of *The Link*, in which my informal lecture was reported, but in it I entered an equally unambiguous caveat.

In short, it is I alone who must bear the brunt of your disapproval of my views and writings: it should not be deflected to the Society for Psychical Research.

Yours faithfully,

THEODORE BESTERMAN.

STANLEY DE BRATH, Esq.,
Quarterly Transactions of the
British College of Psychic Science, Ltd.

[We willingly print Mr. Besterman's letter. While fully aware of the position of the writer, we still think that the book derives its importance from the fact that the author is an official of the S.P.R. It is inevitable that its statements should be held to be in harmony with those of the directing members of the Society, though technically the author alone is responsible for them. It is from the point of view of the truth of its statements that our criticism was written.—EDITOR.]

To the Editor, PSYCHIC SCIENCE.

DEAR DE BRATH,

You will, we are sure, be pleased to hear of a notable sitting held by us on October 12th, 1930. There were nine people present besides Margery.

As you may not know, our Judge Charles Stanton Hill, a member of our circle for about three years, passed away about September 1st. He was a profound occultist, and was well known as an authority in occult, especially of medieval matters. Within a week after his death he apparently manifested himself by raps at our circle, and we sat two or three times a week to help him orientate himself. We told him, however, constantly that we should have to apply most severe scrutiny to anything he might do or say, and that really we had little faith in anything as a sure means of identification except thumb-prints.

His right thumbprint had been published already in "Psychic Research," N.Y., April, 1928, p. 215, as a part of a story on thumbprints of the Margery circle. All the other constant sitters were published also.

At the sitting of October 12th, Mr. Wm. H. Button, a leading Barrister in New York, Dr. B. Thorogood, Professor of Physics at the Franklin Union, Boston, and our Dr. M. W. Richardson, were each provided with marked pieces of wax, and each saw the others' markings as they went upstairs.

Trance came on promptly, and after awhile the Judge rapped out a code sign to put the wax in the hot water. After about three minutes we heard the splash in the cold water dish, and Dr. Thorogood took the piece away. Dr. Richardson and Mr. Button then each carried out the same experiment, and in due time we adjourned downstairs into white light. The control of the medium throughout the experiment was maintained by Mr. Button and Dr. E. W. Brown.

In the light it was found that the prints so obtained were identical with the published print, and with the original red wax on which Judge Hill had made his print ante-mortem.

Until some normal explanation of this experiment and its results is made, we feel obliged to conclude that the right thumb which belonged to Judge Hill alone in all the world has in some way survived so-called death.

Sincerely yours,

L. R. G. CRANDON, M.D.

October 16th, 1930.

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Anon. " A Little Pilgrim in the Unseen " 2nd copy	1106
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Baring-Gould, S. " Origin and Development of Religious Belief." Vol II	60
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*Bradley H. Dennis. " An Indictment of the Present Administration of the S.P.R.	133
*Bush, Richard A. " Jesus Christ at Work."	1849
Carrington Hereward " The Story of Psychic Science."	189
*Chevreuil Leon. " Le Spiritisme Incompris."	1507
Crawley, A. E., M.A. " The Idea of the Soul."	216
Crawford, M. Macdermot. " Peeps into the Psychic World."	219
Crespigny, Mrs. De " The Cosmic Law in the Atonement." (Nineteenth Century Magazine, Dec., 1918)	2264
Dey-, F. Van Rensselaer " The Magic Story."	265
*De Brath, Stanley, M.I.C.E. " The Physical Phenomena of Spiritualism "	1962
Dunlop, C.A. " Practical Psychology."	258
Edger, Lilian " Elements of Theosophy."	288
*Fukurai, T. " Clairvoyance and Thoughtography."	320
*Howey, M. Oldfield. " The Cat in the Mysteries of Religious Magic."	2091
*Jeans, Sir James " The Mysterious Universe."	1633
*Julia " Lessons from Beyond." (W.T. Stead)	467
*Kenyon, Theda " Witches Still Live."	504
*MacGregor, Helen, and Margaret Underhill. " The Psychic Facul- ties and their Development."	2244
Olston, Albert B. " Mind Power."	658
*Prince, W. F. " The Enchanted Boundary"	2364
PSYCHIC SCIENCE Vol IX, 1930-1931	2365
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PUBLIC MEETINGS.

April 17th.	Mrs. Brittain.	Group.	5
" 24th.	Mrs. Livingstone.	Group.	5
" 29th.	Mr. Vyvyan Deacon.	Lecture.	8.15
(Followed by Demonstration of Clairvoyance.)			
May 1st.	Miss Geddes.	Group.	5
" 6th.	Mr. E. W. Oaten.	Lecture.	8.15
" 7th.	Discussion Tea.		4
" 8th.	Miss L. Thomas.	Group.	5
" 13th.	Major C. C. Colley.	Lecture.	8.15
" 15th.	Mrs. Brownjohn.	Group.	5
" 20th.	Shri Purohit Swami.	Lecture.	8.15
" 22nd.	Miss Jacqueline.	Group.	5
" 27th.	Mr. R. Dimsdale Stocker.	Lecture.	8.15
June 3rd.	Rev. C. Drayton Thomas.	Lecture.	8.15
" 4th.	Discussion Tea.		4
" 5th.	Mr. T. Austin.	Group.	5

June 9th. Mr. Arthur Ford. Address and Demonstration of Clair-audience, at 8 p.m., at Queen's Hall.

June 10th.	Mr. T. Wyatt.	Clairvoyance.	8.15
" 12th.	Mrs. Rous.	Group.	5
" 17th.	Lieut.-Col. E. F. Gordon-Tucker.	Lecture.	8.15
" 19th.	Miss Geddes.	Group.	5
" 26th.	Mrs. Brittain.	Group.	5
July 2nd.	Discussion Tea.		4
" 3rd.	Mrs. Livingstone.	Group.	5
" 8th.	Members and Friends, "At Home," to meet Mrs. Alice Bayley.		8.15
" 10th.	Miss Jacqueline.	Group.	5

Groups are being arranged for Saturday afternoons. Particulars may be obtained from the Secretary of the College.

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